THE DOCTRINES OF GRACE

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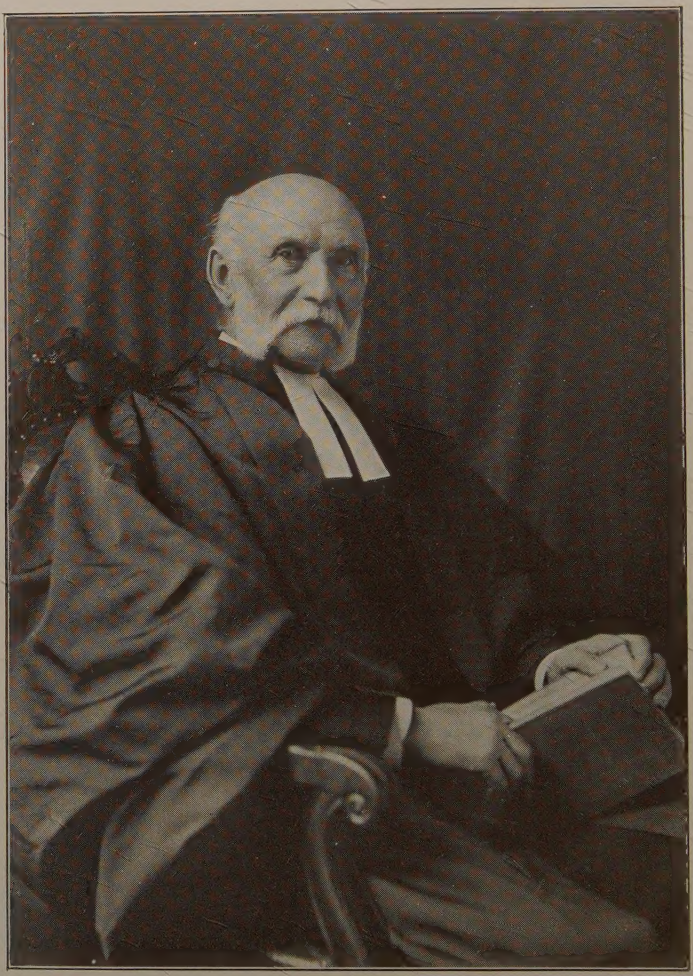
KANSAS CITY, KANSAS



The Doctrines of Grace:

and Kindred Themes

BY THE REV.

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Ausus Recludere Fontes

NEW YORK
GOSPEL PUBLISHING HOUSE
54 WEST TWENTY-SECOND ST.
1910

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To the Members

OF THE

First Reformed Church,

ORANGE, NEW JERSEY.

Dearly Beloved:

Permit me, to offer you again these Sermons delivered in your hearing; with devoutest thanksgivings to Almighty God for the priceless Gospel they contain; and with most tender and grateful acknowledgement of the helpfulness and sympathy of her, without whose self-devotedness I could not have remained for more than thirty years your Pastor.

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PREFACE.

It is by many assumed and indeed most confidently asserted that the Doctrines of Grace; as preached by Augustine, Anselm, Calvin and the great Reformers—have had their day—are superseded by the breadth of modern thought—are held, in their original integrity, by no one now; nor can they now be put, as they were put four hundred years ago, with hope of conviction or chance of success.

It is in honest and earnest dissent from such an opinion—an opinion sufficiently confuted by the marvelous power and success of men like Charles H. Spurgeon, Caesar Malan, Robert Murray McCheyne and the great leaders of the Scottish Free Church Disruption—that the following discourses are republished, as they and others have been delivered during a ministry of more than forty years, to the edification of thousands and the conversion of scores and hundreds of souls.

There are but two religions on earth. One based upon the postulate of Free Will; the other upon that of Free Grace. The two mutually annihilate and replace one another. For, if a man is saved in any way, either in whole or in part, by the exercise of his own will, he is not saved *only* by God's will; and if he is saved only by God's will—i. e., of pure grace, he is not saved by his own. Divine Election, therefore, underlies religion as it underlies Revelation. "It is," says Toplady, "the golden thread which runs through the whole Christian System. For, what Cicero asserts of human learning—when he says; *Omnes artes quae ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur.* The whole circle of the arts has a kind of mutual bond and connection, and by a certain reciprocal relationship are they held and interwoven together—can be more exactly asserted of Divine Election. It is the one bond which unites and keeps together the entire Christian System; without which, it were a system of sand ever falling to fragments."

If our race possesses a free will to do that which is good, then faith is an act of my own and from me, and I may

relinquish or lose it. There is thus no certain salvation. If, on the other hand; Man fallen can do nothing but fall and cannot will upward; then, God must interpose to give him that will in the counter-direction. But, then, in that case, he is saved by God's will and not by his own. And that is Election.

In other words: God must begin. His must be the first impulse and movement. What are all the after influences of God, no matter how potent, if it remains with the man to put himself, or not, under those influences? Does not the man, and not God, in that case, decide his salvation? Is he not, in fact his own Saviour? If man begins, contradicting St. Paul, he "makes himself to differ" and is, in fact the author of the "new creature." In other words, he becomes his own God and his Free Will is set up like Dagon over against the Ark and is, henceforth his Idol. For to be the author of the new creation is a greater thing than to be Author of the old. There is therefore no *anknüpfungspunkt*—no point of contact between free will and free grace. They are diametrical opposites. The Scripture says that men are dead in sin. Can a dead man will anything? Can a corpse decide its own destiny? In one way, it can. It can work out its own dissolution. The other way, it cannot. It can destroy but not save itself: it cannot give itself the vital spark: "Salvation is of the Lord." The religion of free grace therefore gives the lie to that of free will. The only freedom possible to fallen man is freedom *to sin* and freedom *from holiness*.

"But why insist on a point which is, after all, an abstraction?" Simply because it is not an abstraction; for the man who trusts his free will is a *lost* man whatever may be his attainments in virtue. His Pharisaism: his contending the point of precedence with God: his obstinate holding to his own ability, will damn him. God is determined to save by free grace; the man is determined to save himself by free will. He is trying to stem Niagara by swimming. Without rescue from outside he will be swept down.

This is the great controversy which is abroad in the world and which decides *destiny*, as it divides mankind. Does God save me, or do I, by the use of grace common to all, save myself? Does God have all the glory—the undivided

glory; does He by a Sovereign Election and choice make me, from *unwilling,* willing? Or do I elect my own self and initiate salvation, and will because I have power? And do I still contend it that men can come to Christ without the "drawing of the Father:" that from unwilling they can make themselves willing without any "day of God's power:" that it *is* of him that willeth and of him that runneth whether or not God sheweth mercy, and that the carnal mind is subject to the law of God and indeed can be, so then they that are in the flesh *can* by trying hard, please Him!

This is the great controversy which man has with God—a controversy in which man must be put down and his ability to will annihilated and he lie dead in full surrender at the footstool of a Sovereignty which hath mercy on whom it will have mercy; or he must continue to stand up and brave God and fight to the last for the power of his self-reversible will and go down to hell a lost man.

The defence of the Doctrines of Grace is therefore a defence of religion. Should these doctrines cease to be preached, religion would become a shipwreck and the Church an apostasy. The reason of the present ominous and alarming declension in opinions and morals—the reason why the Church cannot get the ear of the world; why she has no practical power to transform, is because she has no supernatural voice—no *"Thus saith the Lord!"*—no deep and tremendous conviction. Ethics can be preached without the Holy Ghost. So can any system of Moral Reform whatsoever; but Regeneration—the doctrine which lays man stark helpless before God—shut up to a faith which is the gift of mere Sovereign distinguishing grace—is a doctrine which calls for the Spirit of God who alone can breathe true conviction; who alone can quicken the dead and say to countless dry bones which lie bleaching at the mouth of the Sepulchre—*"Live!"* in the cyclone and sweep of a mighty revival. As well preach to the mummies of Egypt as preach to unconverted souls without the Holy Ghost.

The Sovereignty of God in Salvation! This is the *πρῶτον ψεμέλιον* the Ground and Base of the Gospel. How shall we lift the masses if this fulcrum be removed? How shall the doctrine, either, prove its potency without that

all prevailing prayer which "thunders in the ears of God and brings down copious blessings from on high?"

The return to Calvinism is a return to first principles and to "first love." It is the slinging again of the *five* smooth stones from the brook which brings down proud Goliath, the mighty self-inflated giant of free thought, in the presence of the weak-kneed armies of Israel. It is the multiplication, by the power of God's Spirit of *five* poor barley loaves which means the feeding again and again of hungry five thousands. It is the echo of that trumpet of the Holy War whose no uncertain Summons calls "the sacramental host of God's elect" from lethargy to life; from victory to victory; from conquering to conquer.

If the Lord shall deign, in any least degree to own and bless again the paragraphs which follow; ours shall be the *mercy, HIS ALONE THE PRAISE.*

THE ULTIMATE APPEAL.

Isa. viii:20.

"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."

Religion, from *re-ligo* "to bind back," must have something to tie to. It must have a foundation, a basis, an ultimate appeal. What is that appeal?

Some say, to *consciousness;* man finds God by consulting himself; what tallies with himself is Divine. God is humanity colossalized. This is the religion of nature. It will account for every vagary, from the myths of Paganism to the self delusions of Theosophy and Christian Science—for everything from Homer to Huxley.

Some say the appeal is to *tradition;* to the decree of Councils; to the Fathers; to an authority lodged in the Church as a Divine corporation breathed in, guided, made infallible by the presence of the Holy Ghost. This is the doctrine of Rome—a doctrine which binds to a system assumed to be supernatural, but shifting as the decrees of councils have shifted; contradictory as the statements of church fathers are conflicting; blind and confusing; a congeries of truths and errors; of affirmations and denials; of half lights and evasions, from Origen to Bellarmime.

The third appeal is to a *Book* in its two Testaments, from cover to cover, Infallible; without contradiction, without confusion and without mistake; in every chapter, verse and letter inspired, imperative, direct, divine. The Bible is the basis, measure, criterion and test of true religion. That which binds back to God is the Word which came from God; a Revelation and authority which speaks from heaven compelling the conscience and subjugating the will. *"Thus saith the Lord!"* is our apology and our appeal when, as ministers of Christ and prophets bearing the credentials of His high commission, we address ourselves to men. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." The Bible like the world stands upon nothing. It is its own self-evidence—its own imperial assertion. It is the voice of

God which waits for no defence; for no endorsement, but which claims submission. To receive it is salvation—to reject it, trifle with it, question it is to make shipwreck of the soul.

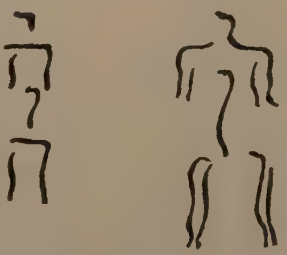
The Bible is a direct Revelation from God—a voice speaking from heaven. How is that evident?

1. From its *uniqueness*: the Bible differs on its surface from every other book.

It speaks a Trinity in the very roots of its verbs, every one of which is, in the Hebrew, composed of 3 letters—tri-literal.

It teaches man's apostasy and restoration in the singular reversal of its text. The Hebrew is written and read from right to left; from God's right hand where He doth work, is man's departure. Then the Greek takes him up, a prodigal son at his remotest distance from God and brings him back from left to right—from death to life again.

Incarnation is in the Tetragrammation; that is the Hebrew letters of the word Jehovah יְהוָה written vertically from up to down give us the outlines of the human figure—God made flesh. This is the difference between Elohim, God in creation; and God in covenant anticipating incarnation.



Again: the Bible puts man's true relations in the very conjugation of the Hebrew verb. In all occidental languages the verb is conjugated from the first person to the third—"I," "Thou," "He." The Hebrew, in reversal of the human thought, is conjugated from the third down and back to the first: beginning with God, then my neighbor, then myself last—"He," "Thou," "I." This is the Divine order self obliterating and beautiful.

Again: The Bible is divine in its perfect self-consistency,—in the comparison and harmony of spiritual things with spiritual. *Ponderibus librata suis*: everywhere it is equally balanced in its teachings and its mighty words.

Again: The Bible is divine in its illimitable Comprehensiveness. The Hebrew language has no present tense. The present moment is but a vanishing point. The Bible lives in an Eternal NOW. Infinitely above man, the Bible is let down to man who is "but of yesterday and knows nothing."

The Bible is divine in its Arithmetic. Everything in the universe is built on numbers. We say, "Figures will not lie." Numbers are in the Bible and everywhere each bears the same significance and indicates the same relationship. Numbers are in the Bible. Criticism is confronted by the fact. Does criticism dare deny that God is in the fact? Does criticism dare assert that there is not, at work in the Scripture, the grandest Mathematician of all—God ciphering out the problem of destiny? Take some of these numbers. 3, which always stands for Trinity and *trinal relation.* 4, which designates *human nature* in its possibilities and weakness—the four corners of the habitable globe. 5, *responsibility* to God as seen in the five senses—the five fingers of the right hand. So Israel went up out of Egypt, "five in a rank." So the height of the hangings of the Tabernacle *looking upward* was five cubits. Take further: 6, always *one short of perfection.* 7, the *Mediator's number* 3 and 4 united—*God and man,* Redemption complete. 8, a new octave—*resurrection.* 10, a double five—ten fingers on two hands—ten commandments, *responsibility to God and man.* 40, *trial, probation*—forty years of Moses in the wilderness—forty days on Sinai—forty days of temptation for our Lord. These meanings are unchangeable. Let him who denies it, try to change them and make them anything else if he can. To do so he must change the 6 fingers and 6 toes of Goliath, the 6 pieces of his armor, the 600 shekels weight of his spear's head, the 6 cubits of his stature which lay prostrate under David's sling and stone. To disprove the meaning of the 6, the critic must deny the 66 cubits in the height of Nebuchadnezzar's image and the 6 cubits of its breadth as it goes down before the smiting Stone. To disprove the meaning of the 6, the critic must go on to deny 666 to be the number of that Antichrist, typed by Goliath and by Nebuchadnezzar, who falls before a greater David and a greater unhewn Stone—"Whom the Lord shall consume with the spirit of his mouth

and destroy with the brightness of His coming." Let the critic stand in front of the black-board which displays these figures, and laugh at their absurbity if he can. If he cannot laugh, let him be silent and wonder and adore.

The Bible differs from every other book in the Perpetuity of its text—that it is written in the only two languages which—dating back of all tradition are recognized as living vehicles of thought to-day. The Greek spoken in the streets of modern Athens is the same Greek to its very accents as is that of Xenophon, and of the Iliad which was penned three thousand years ago. The Hebrew of the Talmud is the Hebrew of Genesis. Marvellous survival, and miracle of God! The Egyptian of Rameses has perished. The Assyrian spoken by Rabshakeh is gone but the Greek spoken by St. Paul on Areopagus finds echo still beneath the Arch of Hadrian and the sacred languages in which God wrote, like the cloven tongues of Pentecost flash still a living fire while their archaic characters, unworn and undecayed by time, lie moveless and immutable at the foundation of all that can pretend to solid learning or a liberal culture. Without them, Theological Seminaries and Colleges as well, are without the guarantee or hope of either prosperity or influence or permanence.

The Bible is the one Book in the world which can be read only in the light of supernatural illumination.* In *this,* it stands unique, exclusive, singular, isolate. Other books, Plato, Shakespeare, Bacon, Descartes, can be understood as well by the natural man as by the spiritual,—but no natural man can know the things of the Bible but by the Holy Ghost who wrote the Bible. The natural man, even the wisest, the most learned of natural men, sticks in the letter. He gets no further than the text. The most illiterate peasant taught by the Spirit sees more of God in His Word than does the greatest philosopher, or the profoundest technical theologian who is without that teaching. The Bible is a light which requires an additional Light. "In Thy light shall we see light." "Open Thou mine eyes that I may behold wondrous things out of Thy law." "Then opened He their understanding that they might un-

*"No man sees one iota in the Scripture," says Luther, "but he that hath the Spirit of God."

derstand the Scriptures." A man may have the Bible and read it through 10,000 times and the letter may kill him. Unitarians have the Bible but they cannot see Christ in it. "For what man can know the things of a man if he has not a man's spirit in him? Even so, the things of God cannot any man know if he has not God's spirit in him" (1 Cor. ii:2). Regeneration determines theology.

The Bible is unique, apart from every other book in its *Self-evidence.* When the sun shines you do not fly to a laborious argument to prove there is a sun; or that sunlight is irradiation. The sun speaks for himself. He simply says, "I am the sun." He needs not to say it, he shines it.

So the Word of God. The Koran does not on the face of it say, "I am divine!" It does not glow with God from its pages. So neither does the Zenda-Vesta or the Book of Mormon.

But the Bible *shines what it is.* It asks no apology; its voice is its claim. We take the ground that when one hears the Bible he knows by instinct that it is the Word of God—he recognizes its celestial tone.

We take the open ground that a single stray leaf of God's Word found by the wayside, by one who never had seen it before, would convince him at once that the strange and wonderful words were those of his God—were Divine.

The Scriptures are their own self-evidence. We take the ground the sun requires no critic—truth no diving-bell. When the sun shines, he *shines* the sun. When God speaks, His evidence is in the accents of His words.

How did the prophets of old know, when God spoke to them that it was God? Did they subject the voice that shook their every bone and made their flesh dissolve upon them, to a critical test? Did they put God, so to say—as some of our moderns seem to have done—into a crucible, into a chemist's retort, in order to certify that He was God? Did they find it necessary to hold the handwriting of God in front of the blowpipe of anxious philosophical examination in order to bring out and to make the invisible, visible? The very suggestion is madness. Inability to comprehend the words of God does not arise from their obscurity and

our weakness, but from our wicked aversion to things most plainly uttered. "The light shineth in darkness and the darkness does not even know that it is light."

The Bible is a Divine Revelation. It is to be handled with awe. It is to be received on the knees of the soul.

2. *The Bible speaks with authority.* It *claims* to be Divine. It is not man's utterance. It is everywhere, "Thus saith the Lord!" Twenty six times in the 27 chapters of Leviticus, the formula is repeated: "And the Lord spake unto Moses saying." Moses then was but the recorder of what the Lord said.

Evolution says the world came out of a fire mist. Genesis tells us that the heavens and the earth were an instant creation—that God spake and it was done; that He commanded and it stood fast. 35 times the word *God* appears in the 34 verses which complete the account of creation and end with the Sabbath. God created the *heavens* and the *earth;* God created great *whales;* God created *man* in the image of God; God created *the seed* before it sprouted in the earth, etc., etc. These 35 repetitions—these 35 assertions of God are 35 red hot cannon balls between the eyes of evolution. Before them, like Goliath, it falls to the ground.

The Bible speaks with authority—

> "This is the Judge that ends the strife,
> Where wit and wisdom fail."

The Bible is unique—the Bible speaks with authority—then

3. *The Bible meets the soul's supremest need.* It does this because it deals with 3 infinites,—infinite holiness; infinite guilt; infinite atonement.

Infinite holiness. God is holy—utterly and absolutely holy. But, if holy, God is just, for justice is a part of holiness. But, if just He is of purer eyes than to behold iniquity. When I look up to God I see infinite holiness—whiteness which penetrates my black soul with horror.

For I am guilty. I feel it, and the more I look down into myself, the more do I feel it. I find that I am not only a sinner, but sinful—that it is in me to sin and that the

tendency downward is a fact irreversible; depravity is a pit that is bottomless. That is the second infinite—infinite guilt.

Here then are two infinites directly opposed. Up there, God. Down here, my soul. How can they be reconciled? The never to be stifled cry of the awakened spirit is: "How can God be just and justify the guilty?"

The Bible and the Bible alone answers that question. It brings in the third infinite. One as near to me in my nature as he is to God in the Divine, has come in between us. "See God our Shield!" A screen is interposed between the infinites, as infinite as they. The question of my aching heart, which all the universe outside it, could not answer, the Bible answers when it whispers, "He is our Peace."

But when Immanuel's face appears,
My thoughts no comfort find;
The holy, just and sacred Three,
Are terrors to my mind.

But when Immanuel's face appears,
My joys, my hopes begin;
His *name* forbids my slavish fears,
His *grace* removes my sin.

4. As the Bible meets the soul's supremest need, so it reveals a *method of salvation* which man could never have imagined and which shown to him, he cannot consent to receive.

For the Bible teaches that we are justified by another man's merits—in other words that we can have no merits of our own but must consent to be accepted only on the ground of what Jesus the Son of God has suffered and done.

Not another book in the world has ever taught or suggested such a notion as this. Last winter, in Egypt, I read a treatise written in the time of Rameses II, by Ptah-Hotep, one of his Counsellors of State. It went to show how a man can be right with God. He must make *himself* right. He must be just, true, virtuous, temperate. In other words, the book written by an old Egyptian 4,000 years ago taught salvation by ethics. That is what Socrates

taught, what Zoroaster taught and Confucius. That is the doctrine of the world and even where Christ is accepted the doctrine is still: "We must do something; we must do our part; we must trust Christ and *do the best we can,* then God will accept us."

The Church of Rome teaches that Christ by His sufferings merited a grace for us, by using which, *we may merit* and so be accepted for what we have done. This doctrine of being saved either in whole or in part by our doings is the doctrine of every unregenerate man whether so-called Christian or Pagan.

The Bible shows itself Divine by showing a Diviner way. It shoves man from the platform and replaces him by a Substitute—what the law could not do in that it was weak through the flesh, Christ has done and done wholly. Adam lies dead and we in him lie dead in trespasses and sins—Christ stands on resurrection ground—and faith, a single, simple, solitary act of faith—by one bound transports us to His side.

Adam disobeyed the law; we disobey it. God insists that we shall keep it perfectly. He cannot insist upon anything less. We cannot keep it perfectly. Then Christ does it for us.

Christ for 33 years—the period of a human lifetime, was, under the law, keeping the law to make for us a record. He earned heaven for us on the principle, "Do this and live"—Christ *did* and we plead His merit.

I get heaven simply on the ground of Christ's performances.—His righteous life. His obedience reckoned mine, is my obedience.

But—that righteousness of Christ for me, is based on expiation. Give me a righteousness, yet what becomes of the *sins* that I have committed? They must be washed out in blood for "without shedding of blood is no remission." That also I find in my Substitute.

"For sins not His own
He died to atone."

As the old Puritans put it, "Jesus was all His lifetime gathering and beating small the golden threads with which to weave the seamless robe of an imputed righteousness

and in His death He dipped that robe in the vermilion of His blood."

The Bible doctrine is that Christ makes up all liabilities, for us, to Godward. All, *all* our righteousnesses are but filthy rags and He is all our righteousness.

"By Him all who believe are justified from all things." The one act which saves us is a simple risk and venture upon Christ.

"Upon a life I did not live,
Upon a death I did not die,
Another's death, Another's life,
I risk my soul eternally."

The Bible proves itself to be Divine, because in it we have *God's thought* higher than man's thought; *His way* abolishing ours in salvation.

The Bible proves itself Divine because in it we are taught that we are saved out and out, by simple suspense on Another—that, to Godward, Christ is all in all and no man anything at all.

"When He from His lofty throne,
Stooped to do and die,
Everything was fully done,
Hearken to His cry.

"'*It is finished!*' yes indeed,
Finished every jot,
Sinner, this is all you need
Tell me, is it not?

"Weary working plodding one,
Wherefore toil you so?
Cease your doing; all was done
Long, long ago.

"Till to Jesus' work you cling,
By a simple faith,
Doing is a deadly thing,
Doing ends in death.

"Nothing either great or small,
Nothing, sinner, *no,*
Jesus did it, did it all,
Long, long ago.

"Cast your deadly 'doing' down,
Down at Jesus' feet;
Stand in *Him,* in *Him alone,*
Gloriously complete.

"When you know that you are saved,
Trusting in the Blood,
You will live to Him who died,
Yielded up to God.

"Gratitude is all our life,
Merits none have we,
Filthy rags our righteousness,
Christ alone our plea."

5. Now let us take a broader survey of the Scrptures and find still further confirmation of the fact that they are divine.

(1) Look at their *continuity.* "Not without Blood." A scarlet thread binds the Bible together from cover to cover. The Blood begins to flow at Eden's gate. It grows in mighty volume down the long line of sacrificial rites to Calvary. It gleams again in the "Lamb Slain" whom John beheld in the midst of the throne. Through every rope of the British navy there is twisted a single red cord. Cut any rope and you will find the cord. So through the 66 books of the Bible runs the Scarlet line of Atonement. Open any book and you will find a Bleeding Saviour. Revelation in its continuity and in its parts is one and the same.

(2) The Bible glimpses its Divinity in *unsuspected hints* and singular *coincidences.* Take for iexample, the 5th chapter of Genesis—a chapter which one might rashly call the dryest of genealogies. Yet there you get that sublimest pilgrimage and prophecy of Enoch and his wonderful trans-

lation, when he walked and walked with God until we see him walk *away* with God. More than this, the chapter in its very names gives us a forecast of redemption. *Adam,* "man made in the image of God"—*Seth,* "substituted by"—*Enos,* "man frail and sinful"—*Cainan,* yes and "sorrowing" —*Mahalaleel,* "the Blessed God"—*Jared,* "shall come down" —*Enoch,* "teaching"—*Methuselah,* "His death shall bring" —*Lamech,* "the despairing"—*Noah,* "consolation."

(3) Again—the Scope and Final Teaching of the Book is to reveal and justify a *Secret Providence.*

The teaching of the world's literature is pessimistic—Virtue suffers and is always struggling but at the last is defeated,—Circumstances—Fate overcomes her..

What can be sadder for example than the last interview of Hector and Andromache pictured by Homer at the Scean Gate of Troy?

This scene has been eulogized by classic scholars as one of the noblest ever painted in words—Yet look at it. Hector is to go out upon the field of battle—probably to die. "Oh Hector," sobs Andromache, "you are my all—more than father or dear mother or brothers and sisters whom I have lost in this terrible war. What shall I do if you fall?" Hector replies—"Yes I shall fall and you will be carried away captive and will be a slave to draw water in a far away land. I shall not help you for I shall be in my tomb." "But, Hector, what shall I do?" "You must go home and occupy yourself with household cares. These will help to distract you—They are your best comfort—Meanwhile we are in the hands of a relentless fate."

That is man's view of life—The view of all the Greek tragedies, Euripides, Sophocles, Eschylus—It is the view of 9 out of 10 of all our modern novels—even though they are written under the light of the Gospel. "It is of no use—Cheating prospers. The good man goes to the wall—The right-minded girl succumbs beneath too great a temptation. Righteousness may reign but not in *this one*—in some *other* world."

Now take the Bible view-point—Evil may succeed for a moment—but the devil is cast down—Adam falls but falls to rise again to bliss immortal—David flees as a partridge to the mountains but all the while is on the way to the throne

—Messiah suffers—but before Him is the prospect of unutterable triumph.

The Bible makes the future of those who trust in God a glorious, shining way that "shineth more and more"—"Weeping may endure for a *night* but joy cometh in the morning."

"Let him who sows in sadness wait
Till the fair harvest come
He shall confess his sheaves are great
And shout his harvest home."

God will wipe away all tears from all eyes—God will bring light out of darkness—meat out of the Eater—honey from the Rock. "God will help me if I fight his battles, and He will bring me back crowned with honors to your dear arms—Christ will be with you and we are always His!" This what the Christian Hector says to his weeping Andromanche.

A secret Providence! How beautifully Calvin wrote of a Secret Providence!

Take Joseph—Had he not been cast into the pit, he would not have been sold into Egypt—Had he not been thrown into prison he would never have interpreted the Butler's dream nor gone into the presence of Pharaoh nor have made the Second Ruler in the Land of Egypt.

Take Esther—Had not Haman thrown the lot for Adar 12 months ahead the Jews would have been cut off before the King's posts could countermand the decree—Had not King Ahasuerus had a sleepless night, Mordecai's service would never have been recognized nor would he have supplanted Haman in the affairs of Persia—and there would have been no *Purim* which the Jews observe to this day.

Secret Providence—"I will bring the blind by a way that they know not—I will make darkness light before them and crooked things straight. All things are working together for good to them that love God"—Oh Divine Book—Oh Peerless Revelation—"When I went into the Sanctuary then *understood* I, their *end.*"

THE TESTIMONY OF THE SCRIPTURE TO ITSELF.

Hos. viii:12.

"I have written to him the great things of My Law."

The Bible is the very handwriting of God! Suppose I believe that. Suppose, instead of Luke and John and Paul and Peter, I behold in overawed imagination "God grasping the pen" and setting down the sentences, the words, the jots and titles—every stroke of it; does not that fix me? does not that arrest me? does not that determine, shape, and mould me, as no conviction other, lesser, can?

That is the Anchor to which, by twisting a few honest strands, I would help, if I may, to rebind our cables. When we were resting quietly inside of Sandy Hook, our own ship and others swung round with the tide, but none changed its place, for all were well anchored. The ships of sentiment are swinging loose to-day, and with the counter tide. That has been, and it will be, again and again, so long as human opinion is the vacillating and uncertain thing it is. But we need not fear, for the old anchor holds as firm, as steady, as inflexible as ever That anchor—back of all departures, heresies, and fluctuations—is the literal, direct, Divine inspiration, *on the original parchments,* of the Word of God.

We cannot consent to see in the Bible the pens nor the penmen; but, undistractedly, the Master Intellect, which everywhere directs each thought. We must maintain with Justin Martyr, with Chrysostom, and with Theophilus of Antioch, the illustration of that *"harp"* on which the Spirit breathes, "the strings of which He touches to evoke each vital tone." We must "adore" with Athenogoras "the Being who has harmonized the strains, who leads the melody, and not the instrument on which He plays. What umpire at the Games," he cries, "omits the Minstrel while he crowns the lyre?"

The mistake of moderns, and especially of recent moderns, has been "crowning the lyre." The whole question of Inspiration has, within the last half century, been made to turn upon the *writers*. It has been unhinged from those stanchions on which St. Paul makes it turn—the *Writings themselves*.

This misdirection of thought would seem to be much like that of the boy who stands at the end of the telegraph line and gets a message from his father ("I have written to him the great things of My Law"), and who, instead of taking the message as direct, authoritative, final, goes to work to discuss the posts, the wires, electricity, the key-board, the touch of the finger, the process. His business is simply to heed and obey.

The doctrine of direct, dictated, verbal Inspiration—that everything in the Bible was set down by the finger of God—has these five things in its favor:

1. It is the *first*, original, and oldest doctrine.
2. It is the *simplest* doctrine.
3. It is the *undeviating* doctrine which has proved the bulwark of the Church of God. Defended in the earliest centuries by men like Athenagoras and St. Augustine—defended still by men like Wickliffe, Huss, and Luther in the struggles which led in the Reformation—and, in post-Reformation times, defended by men like the Buxtorfs, John Owen, John Gill, and Gaussen—it has been the one, consistent, inexpugnable, permanent doctrine from the beginning. Scripture—sunlight to the sun—is the untarnishable radiance of God. What *it* says, *God* says.
4. A fourth fact is the *logical impossibility* of any other counter position. "If we do not take direct Inspiration," says Waller, "what we are to take is not so clear." If we begin to admit inequalities in Revelation, where shall we stop? If we turn our attention away from the writing to occupy ourselves with the writer—his genius, his knowledge, the amount of assistance required—who does not see that this descent from heaven to earth, from the high Himalaya of the Divine to the low, marshy ground of the creatural human, must tend to gravitate, to minimize, and more and more, until your Bible is reduced to Shakespeare or (who

knows?) to Bret Harte. The fabricators of degrees in Inspiration—the men who so self-confidently set forth to us their four classes,—the inspirations of "elevation," of "superintendence," of "suggestion," of "direct dictation," —tell us themselves that the last is the highest. Ah well! we will choose—we will cling to that highest. Why not? If dictation anywhere—in any one instance, then dictation all the way through. If not, why not? Where are the limits? Where shall we stop? Suppose certain words in the Scripture—only a few—to be put there by God. Suppose this admitted, and it is admitted—who shall define the number of those words? Who shall assume to stand up and tell us where God the Holy Ghost expresses Himself in the very form of the word and where He retires from the word and leaves it a shell merely human?

The difficulties attaching to any other view of Inspiration than the Verbal are simply overwhelming. Suppose that something, no matter how little—whatever you please —be left to the writers themselves, and who shall satisfy us that nothing essential has been omitted, nothing irrelevant or trifling has been emphasized, nothing inaccurate has been set down? Who does not see that, *so,* inspiration is utterly lost?

5. And that leads, logically, up to the climacteric position, that we must hold to Verbal Inspiration, or if not, at last—*give up the Bible.* What other result can there be? Is not this just what it comes back to—"I receive what appeals to my likings, I repudiate what I dislike?" In other words, I make my consciousness my arbiter; my prejudice, my Book; and my self-will, my God.

The subject which has fallen to my lot in this discussion* is, The Testimony of the Scriptures to themselves—their own self-evidence—the overpowering, unparticipated witness that they bring.

Permit me to expand this witness under the following heads:

*This discourse was first delivered in Philadelphia at an interdenominational conference in which the author represented the Dutch Reformed Church.

I. Immortality.
II. Authority.
III. Transcendent Doctrine.
IV. Direct Assertion.
V. The Casket of the Gem—the very Language in which Revelation is enshrined.

I. *Immortality—"I have written!"* All other books die. "Most of the libraries are cemeteries of dead books." The vast perennial literature falls as the leaves fall, and perishes as they perish. Few old books survive, and fewer of those that survive have any influence. Even to scholars the names of Epictetus and Lucretius—of the Novum Organum—of the Nibelungen Lied, convey nothing more than a title. They have heard of those books—have skimmed a page or two here and there,—that is all. Most of the books we quote from have been written within the last three or even one hundred years.

But here is a book whose antemundane voices had grown old, when voices spake in Eden. A book which has survived not only with continued but increasing lustre, vitality, vivacity, popularity, rebound of influence. A book which avalanches itself with accretions, like the snowball that packs as it goes. A book which comes through all the shocks without a wrench, and all the furnaces of all the ages—like an iron safe—with every document in every pigeon-hole, without a warp upon it, or the smell of fire. Here is a book of which it may be said, as of Immortal Christ Himself—"Thou hast the dew of thy youth from the womb of the morning." A book dating from days as ancient as those of the Ancient of Days—and which, when all that makes up what we see and call the universe shall be dissolved, will still speak on in thunder-tones of majesty, and whisper-tones of light and music-tones of love—for it is wrapping in itself the everlasting past—and opening and expanding from itself the everlasting future: and, like an all-irradiating sun, will still roll on, while deathless ages roll, the one unchanging, unchangeable Revelation of God.

II. Immortality is on these pages, and *Authority sets here her seal. This is the second point, a Standard.*

Useless to talk about *no* standard. Nature points to one. Conscience cries out for one—conscience which without a law constantly wages the internal and excruciating war of accusing or else excusing itself.

There must be a Standard and an Inspired Standard—for *Inspiration is the Essence of Authority,* and authority is in proportion to Inspiration—the more Inspired the greater the authority—the less, the less. Even the rationalist Rothe, a most intense opponent, has admitted that "*that* in the Bible which is not the product of direct inspiration has no binding power."

Verbal and direct Inspiration is, therefore, the "Thermopylæ" of Biblical and Scriptural faith. No breath, no syllable; no syllable, no word; no word, no Book; no Book, no religion.

We hold, from first to last, that there can be no possible advance in Revelation—no new light. What was written at first, the same thing stands written to-day, and will stand forever. The Bible, the true fact beneath the Grecian myth, springs into light Minerva-like, full armed. The emanation of the mind of God—it is complete, perfect. "Nothing can be put to it, nor anything taken from it." Its *ipse dixit* is peremptory—final. What can be more awful, more stupendous than the sanction which rounds up the Book, by which it is secured and sealed and guarded? "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall *take away from the words* of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things which are written in this Book."

The Bible IS the Word of God, and not simply CONTAINS it. This is clear,—

Because all the words in it, even those of the Devil and of wicked men, were put down by the finger of God.

Because the Bible styles itself the Word of God. "*The Word of the Lord* is right," says the Psalmist. Again, "*Thy Word* is a lamp to my feet." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to *Thy Word.*" "The grass withereth," says Isaiah,

"the flower thereof fadeth, but *the Word of our God* shall stand forever."

Not only is the Bible called the Word of God, but it is distinguished from all other books by that very title. It is so distinguished in the 119th Psalm, and everywhere the contrast between it and every human book is deepened and sustained.

If we will not call the Bible the Word of God, then we cannot call it anything else. If we insist upon a description rigorously exact and unexposed to shafts of wanton criticism, then the Book remains annonymous. We cannot more consistently say "Holy Scripture," because the crimes recorded on its pages are not holy; because expressions like "Curse God and die," and others from the lips of Satan and of wicked men, are unholy. The Bible, however, is "holy," because its records are true and its aim and its methods are holy. The Bible, likewise, is the Word of God, because it comes from God; because its every word was penned by God; because it is the only exponent of God, the only rule of His procedure, and the Book by which we must at last be judged.

1. The Bible is authority because in it, from cover to cover, *God is the speaker.* Said a leader of our so-called orthodoxy to a crowded audience but a little while ago: "The Bible is true. Any man not a fool must believe what is true. What difference does it make who wrote it?"

This difference, brethren: *the solemn bearing down of God on the soul!* My friend may tell me what is true; my wife may tell me what is true; but what they say is not solemn. Solemnity comes in when God looks into my face—God! and behind Him everlasting destiny—and talks with me about my soul. In the Bible GOD speaks, and GOD is listened to, and men are born again by God's Word. "He is not a Christian who believes or obeys Matthew or John or Peter or Paul." What makes a Christian is believing and obeying God. "So then Faith cometh by hearing, and hearing by the Word of God." It is *God's* Revelation that faith hears, and it is *on God revealed* that faith rests.

2. The Bible is the Word of God. It comes to us *announced by miracles and heralded with fire.* Take the Old Testament—Mt. Sinai; take the New Testament—Pentecost. Would God himself stretch out His hand and write on tables in the giving, and send down tongues of fire for the proclamation of a Revelation, every particle and shred of which was not His own? In other words, would He work miracles and send down tongues of fire to signalize a work merely human, or even partly human and partly Divine? How unworthy of God, how impious, how utterly impossible the supposition!

3. The Bible comes clothed with authority in the *high-handed and exalted terms of its address.* God in the Bible speaks out of a whirlwind and with the voice of Elias. What grander proof of literal inspiration can be than in the high-handed method and imperative tone of prophets and apostles which enabled them—poor men, obscure, and without an influence; fishermen, artisans, publicans, day-laborers—to brave and boldly teach the world from Pharaoh and from Nero down? Was this due to anything less than God speaking in them—to the overpowering impulse and seizure of God? Who can believe it? Who is not struck with the power and the wisdom of God? "His words were in my bones," cries one. "I could not stay. The lion hath roared, who will not fear; the Lord hath spoken, who can but prophesy?"

4. The Bible is the optime of authority, because it is from first to last a glorious projection on the widest scale of the *decrees of God.* The sweep of the Bible is from the Creation of Angels to a new heaven and new earth, across a lake of fire. What a field for events! what an expanse beyond the sweep or even reach of human forethought, criticism, or co-operation! what a labyrinth upon whose least, minutest turning hangs entire redemption, since a chain is never stronger than its smallest link! Who, then, will dare to speak till God has spoken? "I will declare the decree!" That pushes everything aside—that makes the declaration an extension, so to say, of the Declarer. "I will declare the decree!" When we consider that the Bible is an exact projection of the decrees of God into

the future, this argument is seen to lift, indeed, to a climax; and, in fact, it does reach to the very *Crux* of controversy; for the hardest thing for us to believe about God is to believe that He exactly absolutely knows, because He has ordained, the future. Every attribute of God is easier to grasp than that of an infallible Omniscience. "I will declare the decree," therefore, calls for direct inspiration.

5. The Bible is the optime of authority, because *the Hooks at the end of the chain prove the dictated Inspiration of its every link.* Compare the Fall in Genesis—(one link), with the Resurrection in the Apocalypse—the other. Compare the Old Creation in the first chapters of the Old Testament with the New Creation in the last chapters of the New. "We open the first pages of the Bible," says Valloton, "and we find there the recital of the creation of the world by the word of God—of the fall of man, of his exile from God—far from Paradise, and far far from the tree of life. We open the last pages of the last of the 66 books dating 4,000 years later. God is still speaking. He is still creating. He creates a new heaven and a new earth. Man is found there recovered. He is restored to communion with God. He dwells again in Paradise, beneath the shadow of the tree of life. Who is not struck by the strange correspondence of this end with that beginning? Is not the one the prologue, the other the epilogue of a drama as vast as unique?"

6. The Bible is the optime of authority, because, over this vast range of supernatural, confessedly Divine thought, purpose, and action, there are no lights, and *no explanations, save those furnished by the Book itself.* That Book must be supreme, whose only parallel, comparison, and confirmation is itself. Here is an *argumentum ad hominem.* Why do we not possess concordances for other volumes—for their very words? Because in human writings there is no such nicety—no such Divine significance as makes the sense and all the argument turn on the single words, and their exact consistency and correspondence everywhere throughout the book. Your concordance, my brother, every time you take it up, speaks loudly to you of the inspiration and authority of Holy Writ. It says to you: "Not the

Bible only, but this word, that word—all these single words, are God-breathed—Divine!"

7. Another argument for the supreme authority of Scripture, is the *character of the investigation challenged* for the Word of God. The Bible courts the closest scrutiny. Its open pages blaze the legend: "Search the Scriptures!" *Ereunao*—"Search." It is a sportsman's term, and borrowed from the chase. "Trace out"—"track out"—follow the word in all its usages and windings. Scent it out to its remotest meaning, as a dog the hare. "They searched," again says St. Luke, in the Acts, of the Bereans. There it is another word, *anakrino*, "they divided up," analyzed, sifted, pulverized, as in a mortar—to the last thought.

What a solemn challenge is this! What book but a Divine Book would dare speak such a challenge? If a book has been written by man, it is at the mercy of men. Men can go through it, riddle it, sift it, and leave it behind them, worn out. But the Bible, a Book dropped from heaven, is "God-breathed." It swells, it dilates, with the bodying fullness of God. God has written it, and none can exhaust it. Apply your microscopes, apply your telescopes to the material of Scripture. They separate, but do not fray, its threads. They broaden out its nebulæ, but find them clustered stars. They do not reach the hint of poverty in Scripture. They nowhere touch on coarseness in the fabric, nor on limitations in horizon, as always is the case when tests of such a character are brought to bear on any work of man's. You put a drop of water, or a fly's wing, under a microscope. The stronger the lens, the more that drop of water will expand, till it becomes an ocean filled with sporting animalcules. The higher the power, the more exquisite, the more silken become the tissues of the fly's wing, until it attenuates almost to the golden and gossamer threads of a seraph's. So is it with the Word of God. The more scrutiny, the more divinity; the more dissection, the more perfection. We cannot bring to it a test too penetrating, nor a light too lancinating, nor a touchstone too exacting.

The Bible is beyond all attempts at exhaustion, not only, but comprehension. No human mind can, by searching, find out the fullness of God. "For what man knoweth

the things of a man save the spirit of man which is in him? even so the things of God knoweth no man save the Spirit of God."

III. That leads up to the third point. The Scriptures testify to their Divine Original *by their transcendent doctrine, their outshining light, their native radiance, the glow of the Divine, the witness of the Spirit.*

We should expect to find a Book, that came from God, pencilled with points of jasper and of sardine stone —enhaloed with a brightness from the everlasting hills. We should look for that about the book which, flashing conviction at once, should *carry* overwhelmingly and everywhere, by its bare, naked witness—by what it simply is. That, just as God, by stretching out a hand to write upon the "plaister" of a Babylonian palace, stamped, through mysterious and disjointed words, conviction of Divinity upon Belshazzar and each one of his one thousand "lords," so, after that same analogue,—why not?—God should stretch out His hand along the unrolling palimpsests of all ages, and write upon them *larger* words, which, to the secret recognition of each human soul should say, not only, "This is Truth," but "This is Truth, God-spoken!"

A Book of Infinites.

The Bible is the Word of God, because it is the *Book of Infinites*—the Revelation of what nature, without it, never could have attained, and, coming short of the knowledge of which, nature were lost.

The greatest need of the soul is salvation. It is such a knowledge of God as shall assure us of "comfort" here and hereafter. Such knowledge, nature, outside of the Bible, does not contain. Everywhere groping in his darkness, man is confronted by two changeless facts. One, his guilt, which, as he looks down, sinks deeper and deeper. The other, the Justice of God, which, as he looks up, lifts higher and higher. Infinite against Infinite—Infinite here; Infinite there—no bridge between them! Nature helps to no bridge. It nowhere speaks of Atonement.

Standing with Uriel in the sun, we launch the proposition

that the Scriptures are Divine in their very message because they deal with three Infinites:—Infinite Guilt; Infinite Holiness; Infinite Atonement.

A Book must itself be *infinite* which deals with Infinites; and a Book must be *Divine* which divinely reconciles Infinites.

Infinite Guilt! Has my guilt any bottom? Is Hell any deeper? Is there, in introspection, a possible lower, more bottomless nadir? Infinite Guilt! That is what opens, caves away under my feet, the longer, the more carefully I plumb my own heart—my nature, my record. Infinitely guilty! That is what I am and *where*—far, far below the plane of self-apology, or ghastly "criticism" of the Book which testifies to this. Infinitely guilty! That is what I am. Infinitely sinking, and, below me, an infinite Tophet. I know that. As soon as the Bible declares it, I know it, and, with it, I know that witnessing Bible divine. I know it—I do not know how—by an instinct, by conscience, by illumination, by the power of the Spirit of God; by the Word without, and by the flashed conviction in me which accord.

And counterpoised above, me, a correlative Infinite—God! What can be higher? What zenith loftier? What doming of responsibility more dread or more portentous? Infinite God—above me—coming to judge me! On the way now. I must meet Him. I know that. I know it, as soon as the Bible declares it. I know it—I do not know how—by an instinct. Even the natural man must picture to himself when thus depicted, and must fear,

"A God in grandeur, and a world on fire."

An infinitely Holy God above me, coming to judge me. That is the Second Infinite.

Then the Third and what completes the Triangle, and makes its sides eternally, divinely equal—Infinite Atonement—an Infinite Saviour—God on the cross making answer to God on the throne—my Jesus—my refuge—my Everlasting Jehovah.

By these three Infinites—especially this last—this infinite Atonement, for which my whole being cries out its last cry of exhaustion—by this third side of the stupendous Tri-

angle—the side which, left to myself, I could never make out, the Bible proves itself the soul's Geometry—the one Eternal Mathematics—the true Revelation of God.

Aye! and by that ineffable something—self-luminous—flooding the soul, which bathing the Book bears the reader as well on its tide.

La larga ploia
Dello Spirito santo, ch'è diffusa
In su le Vecchie e in su le nuove cuoia,
É sillogismo, che la mi ha conchiusa
Acutamente sì, che in verso d'ella
Ogni dimostrazion mi pare ottusa.

"The flood, I answered, of the Spirit of God
Rained down upon the Ancient Testament and New,
This is the reasoning that convinceth me
So feelingly, each argument beside
Seems blunt and forceless in comparison."*

We take the ground that these three things—Guilt, God, Atonement—set thus in star-like apposition and conjunction, *speak* from the sky, more piercingly than stars do, saying: "Sinner and sufferer, this Revelation is Divine!"

The Scriptures are their own self-evidence. The refusal of the Bible on its simple presentation, is enough to damn any man, and if persisted in, will damn him—for,

"A glory gilds the sacred page,
Majestic, like the sun,
It gives a light to every age,
It gives, but borrows none."

IV. Glory spreads over the face of the Scriptures, but this glory, when scrutinized closely, is seen to contain certain features and outlines—*testimonies inside of itself, direct assertions, which conspire to illustrate again its high Divinity, and to confirm its claim.*

This is our fourth point: The Scriptures say of themselves that they are Divine. They not only assume it; they say it.

*Dante—*Il Paradiso.*

And this, "Thus saith the Lord," is intrinsic—a witness inside of the witness, and one upon which something more than conviction—confidence, or Spirit-born and *saving faith,* depends.

The argument from the self-assertion of Scripture is cumulative.

1st. The Bible claims that, *as a Book,* it comes from God.

2d. It asserts that its very words are the words of God; that each pen-stroke is God-breathed—inspired.

Now, let us go back, and resume these two points a little more slowly; and,

1st. The Bible claims that, *as a Book,* it comes from God. In various ways, it urges this claim.

One thing; it says so. "God in old times spake by the prophets; God now speaks by His Son." The question of Inspiration is, in its first statement, the question of Revelation itself. If the Book be divine, then what it says of itself is Divine. The Scriptures are inspired because they say they are inspired. The question is simply one of Divine testimony, and our business is, as simply, to receive that testimony. "Inspiration is as much an assertion," says Haldane, "as is justification by faith. Both stand, and equally, on the authority of Scripture, which is as much an ultimate authority upon this point as upon any other." When God speaks, and when He says "I speak!" there is the whole of it. He is bound to be heard and obeyed. And God does speak. He brings the Bible to us, and He claims to be its Author. If, at this moment, yonder heavens were opened—the curtained canopy of star-sown clouds rolled back—if, amid the brightness of the light ineffable, the Dread Eternal were Himself seen, rising from His throne, and heard to speak to us in voices audible—no one of these could be more potent, more imperative, than what lies now before us upon Inspiration's page.

In the Bible, God speaks, and speaks not only by proxy. Leviticus is a signal example of this. Chapter after chapter of Leviticus begins: "And the Lord spake, saying;" and so it runs on through the chapter. Moses is simply a listener, a scribe. The self announced speaker is God.

In the Bible, God himself comes down and speaks, not in the Old Testament alone, and not alone by proxy. "The New Testament presents us," says Dean Burgon, "with the august spectacle of the Ancient of Days, holding the entire volume of the Old Testament Scriptures in His hands, and interpreting it of Himself. He, the Incarnate Word, 'who was in the beginning with God,' and 'who was God'—that same Almighty One is set forth in the Gospels as holding the 'volume of the Book' in His hands—as opening and unfolding it, and explaining it everywhere of Himself." Christ everywhere receives the Scriptures, and speaks of the Scriptures, in their entirety—the Law, the Prophets, and the Psalms, the whole Old Testament canon—as the living Oracle of God. He accepts and He endorses everything written, and even makes most prominent those miracles which infidelity regards as most incredible. And He does all this upon the ground of the authority of God. He passes over the writer—leaves him out of account. In all His quotations from the Old Testament, He mentions but four of the writers by name. The question with Him is not a question of the *reporter,* but of the Dictator. Suppose a sovereign like Kaiser Wilhelm dictating five or six letters to five or six different private secretaries at once. Suppose that six agents have penned the six parts of one letter! Our Saviour does not see the six pens. He sees the one Writer, the one Hand outstretched, viewless, infallible, awful—behind all human hands.

And this position of our Saviour which exalted Srcipture as the mouthpiece of the living God was steadily maintained by the apostles and the apostolic Church. Again and over again, in the book of the Acts, in all the Epistles, do we find such expressions as "He saith," "God saith," "The oracles of God," "The Holy Ghost saith," "Well spake the Holy Ghost by Esaias the prophet."

The Epistle to the Hebrews furnishes a splendid illustration of this, where, setting forth the whole economy of the Mosaic rites, the author adds, "The Holy Ghost this signifying." Further on, and quoting words of Jeremiah, he enforces them with the remark, "The Holy Ghost is witness to us also." The imperial argument on Psalm xcv he clenches with the application, "Wherefore (as the Holy

Ghost saith), To-day if ye will hear His voice." Throughout the entire Epistle, whoever may have been the writer quoted from, the words of the quotation, are referred to God.*

2d. But now let us come closer, to the very exact and categorical and unequivocal assertion. If the Scriptures as a Book are Divine, then what they say of themselves is Divine. What do they say?

In this inquiry, let us keep our fingers on two words, and always on two words—the Apostolic keys to the whole Church position— γραφὴ θεόπνευστος "Graphe"—writing, *writing,* THE WRITING,—not somebody, something back of the Writing. The Writing, *"He Graphe," that* was inspired.

And what is meant by inspired? *"Theopneustos,"* God-breathed. Modern theologians have played at shuttle-cock with various degrees of inspiration. It is indeed a wretched play—this bandying of quibbles in the mouths of mortals to whom God vouchsafes to speak, and who themselves are sitting shaking on the crumbling precipice of an Eternal destiny.

Degrees of inspiration! Shades of varying value in the cadences of the Almighty's voice! He whispers, hesitates, speaks low in Esther, in the sixteenth chapter of St. Mark, and in the eighth chapter of St. John's Gospel. He stutters, falters in the Genealogies; is inaccurate in figures. He evidently weakens, halts: Almighty God breaks down!

Degrees of inspiration! The older theologians, thank God; did not know them—nor own them. Why should they? As well discuss degrees in Deity, in Predestination, in Providence, as talk about degrees in that of which Augustine says: "Whatsoever He willed that we should read either of His doings or sayings, that He commissioned His agents to write, as if their hands had been His own hands."

"God breathed" sweeps the whole ground. God comes down as a blast on the pipes of an organ,—in voice like a whirlwind, or in still whispers like Aeolian tones, and saying the word, He seizes the hand, and makes that hand in His own the pen of a most ready writer.

Pasa Graphe Theopneustos! "All sacred writing." More

*Olshausen, Die Echtheit des N. T., cited by Dr. Lee.

exactly, "every sacred writing"—every mark on the parchment is "God-breathed." So says St. Paul.

Pasa Graphe Theopneustos! The sacred assertion is not of the instruments, but of the *Author;* not of the agents, but of the *Product.* It is the sole and sovereign *vindication of what has been left on the page when Inspiration gets through.* "What is written," says Jesus, "how readest thou?" Men can only read what is written.

Pasa Graphe Theopneustos! God inspires not men, but language. The phrase, "inspired men," is not found in the Bible. The Scripture never employs it. The Scripture says that "holy men were moved"—*pheromenoi*—but that their writing, their manuscript, what they put down and left on the page, was God-breathed. You breathe upon a pane of glass. Your breath congeals there; freezes there; stays there; fixes an ice-picture there. That is the notion. The writing on the page beneath the hand of Paul was just as much breathed on, breathed *into* that page, as was His soul breathed into Adam.

The Chirograph was God's incarnate voice, as truly as the flesh of Jesus sleeping on the "pillow" was incarnate God.

We take the ground that *on the original parchment*—the membrane—every sentence, word, line, mark, point, pen-stroke, jot, title, was put there by God.

On the *original parchment.* There is no question of other, anterior parchments. Even were we to indulge the violent extra-Scriptural notion that Moses or Matthew transcribed from memory or from other books the things they have left us; still, in any, in every such case, the selection, the expression, the shaping and turn of the phrase on the membrane was the work of an unaided God.

But what? Let us have done with extra-Scriptural, presumptuous suppositions. The burning Isaiah—the perfervid, wheel-gazing Ezekiel—the ardent, seraphic St. Paul, caught up, up, up into that Paradise which he himself calls the "third heaven"—were these men only "coypists," mere self-moved "redactors?" I trow not. Their pens urged, swayed, moved hither, thither by the sweep of a heavenly current, stretched their feathered tops, like that of Luke

upon St. Peter's dome, into the far-off Empyrean—winged from the throne of God.

We take the ground that *on the original parchment, the membrane, every sentence, word, line, mark, point, pen-stroke, jot, tittle, was put there by God.*

On the original parchment. Men may destroy that parchment. Time may destroy it. To say that the membranes have suffered in the hands of men, is but to say that everything Divine must suffer, as the pattern Tabernacle suffered, when committed to our hands. To say, however, that the *writing* has suffered—the words and letters—is to say that Jehovah has failed.

The writing remains. Like that of a palimpsest, it will survive and reappear, no matter what circumstances,—what changes come in to scatter, obscure, disfigure, or blot it away. Not even one lonely "THEOS*" writ large by the Spirit of God on the Great Uncial "C" as, with my own eyes I have seen it—plain, vivid, glittering, outstarting from behind the pale and overlying ink of Ephraem the Syrian—can be buried. Like Banquo's ghost, it will rise; and God himself replace it, and, with a hammer-stroke, beat down deleting hands. The parchments, the membranes decay; the writings, the words are eternal as God. Strip off the plaster from Belshazzar's palace, yet Mene! Mene! Tekel! Upharsin! remain. They *remain.*

Let us go through them, and from the beginning, and see what the Scriptures say of themselves.

One thing: they say that God spake, *πάλαι ἐν τοῖς προφήταις* "anciently and all the way down, *in* the prophets." One may make, if he pleases, the *ἐν* instrumental—as it is more often instrumental—*i. e.*, "*by*" the prophets; but in either case, *in* them, or *by* them, the Speaker was God.

Again: the Scriptures say that the laws the writers promulgated, the doctrines they taught, the stories they recorded—above all, their prophecies of Christ, were not their own; were not originated, nor conceived by them,—were not rehearsed, by them, from memory, nor obtained from any outside sources—were not what they had any means, before, of knowing, or of comprehending, but were

*"GOD" was manifest in the flesh, 1 Tim. 16.

immediately from God; they themselves being only recipient, only concurrent with God, as God moved upon them.

Some of the speakers of the Bible, as Balaam, the Old Prophet of Bethel, Caiaphas, are seized and made to speak in spite of themselves; and, with the greatest reluctance, to utter what is farthest from their minds and hearts. Others —in fact all—are purblind to the very oracles, instructions, visions, they announce. "Searching what, or what manner of time, the Spirit of Christ which was in them did signify!" *i. e.*, the prophets themselves did not know what they wrote. What picture can be more impressive than that of the prophet himself hanging over and contemplating in surprise, in wonder, in amazement, his own autograph—as if it had been left upon the table there—the relict of some strange and supernatural Hand? How does that picture lift away the Bible from all human hands and place it back, as His original Deposit, in the hands of God.

Again: it is said that "the Word of the Lord came" to such and such a writer. It is not said that the SPIRIT came, which is true; but that the *Word* itself came, the Dabar-Jehovah. And it is said: *"Hayo Haya Dabar,"* that it *substantially* came—essentially came *"essendo fuit"*—so say Pagninus, Montanus, Polanus—*i. e.*, it came germ, seed and husk and blossom—in its totality—*"words* which the Holy Ghost teacheth"—the "words."

Again: it is *denied,* and most emphatically, that the words are the words of the man—of the agent. "The Spirit of the Lord," says David, "spake by me, and His word was in my tongue." St. Paul asserts that *"Christ spake in him"* (2 Cor. xiii:3). "Who hath made man's mouth? Have not I, the Lord? I will put *my* words into thy mouth." That looks very much like what has been stigmatized as the "mechanical theory." It surely makes the writer a mere organ, although not an unconscious, or unwilling, unspontaneous organ. Could language more plainly assert or defend a verbal direct inspiration?

Yes, but in only one way—*i. e.*, by denying the agent. And that denial we equally have from the lips of our Saviour. *"It is not ye that speak,* but the Spirit of your Father which speaketh in you. Take no thought *how* or *what* ye shall say. The Holy Ghost shall teach you what ye *ought* to

say"—both the "how" and the "what"—both the matter and form.

In a line with the fact, again it is said that the word came to the writers without any study—*"suddenly"* as to Amos (chap. vii:15), where he is taken from following the flock.

Again: When the word thus came to the prophets *they had not the power to conceal it.* It was "like a fire in their bones" which must speak or write, as Jeremiah says, or consume its human receptacle.

And to make this more clear, it is said that holy men were *pheromenoi,* "moved" or rather carried along in a supernatural, ecstatic current—a *delectatio scribendi.* They were not left one instant to their wit, wisdom, fancies, memories, or judgments either to order, or arrange, or dispose, or write out. They were *only reporters,* intelligent, conscious, passive, plastic, docile, exact, and accurate reporters. They were like men who wrote with different kinds of ink. They colored their work with tints of their own personality, or rather God colored it, having made the writer as the writing, and the writer for that special writing; and because the work ran *through them* just as the same water, running through glass tubes, yellow, green, red, violet, will be yellow, violet and green, and red.

God wrote the Bible, the whole Bible, and the Bible as a whole. He wrote each word of it, as truly as He wrote the Decalogue on the Tables of stone.

Higher criticism tells us—the "New Departure" tells us, that *Moses* was inspired, but the *Decalogue* not. But Exodus and Deuteronomy, seven times over, declare that God stretched down the tip of His finger from heaven and left the *marks,* the gravements, the cut characters, the scratches on the stones (Exod. xxiv:12). "I will give thee Tables of stone, commandments, *which I have written"* (Exod. xxxi:18). "And He gave unto Moses, upon Mount Sinai, two tables of testimony, tables of stone *written with the finger of God"* (Exod. xxxii:16). "The Tables were the work of God and *the writing was the writing of* God, graven upon the tables" (Deut. iv:12, 13). "The Lord spake unto you out of the midst of the fire, and He declared unto you His covenant, even ten commandments, and *He wrote them*

upon two tables of stone" (Deut. v:22). "These words the Lord spake and *He wrote them* in two Tables of stone and delivered them unto me" (Deut. ix:10). "And the Lord delivered unto me two Tables of stone *written with the finger of God!*"

Seven times, and to men to whom writing is instinct; to beings who are most of all impressed, not by vague vanishing voices, but by words arrested, fixed, set down; and who themselves cannot resist the impulse to commit their own words to some written deposit, even of stone, or of bark, if they have not the paper; seven times, to men, to whom writing is instinct and who are inclined to rely for their highest conviction on what they have styled "documentary evidence," *i. e.*, on books;—God comes in and declares, "I have written!"

The Scriptures, whether with the human instrument or without the human instrument, with Moses or without Moses, were written by God. When God had finished, Moses had nothing else to do but carry down God's autograph. That is our doctrine. The Scriptures, if ten words, then all the words—if the Law, then the Gospels—the writing, the writings, *He Graphe—Hai Graphai*—expressions repeated more than fifty times in the New Testament alone—*this, these* were inspired.

V. And so we reach the fifth and closing head—the Casket of the Gem. The Bible is its own self evidence, not only in its Immortality—in its sublime Authority—in its transcendent Doctrine—in its direct assertions; but *also in the very* Languages in which it is enshrined.

Let us go back to the Hebrew—to God's language—to the tongue in which He said, "Let there be light!" before there was a world.

The oldest languages are philologically the most perfect, and nothing else, perhaps, betrays so deep, so pathetic a stamp of the Fall as does the downward progress of the human tongue.

Back of our coarser and more block-like English, we transfer ourselves to the French, with its subtler refinements—with touches of its hair-like pencillings upon the shades of thought; or with its buoyant swell and give to all emotion, as elasticities of wave to sinuosities of shore.

And back of this again: in dream-like thrall to more melodious cadences of the Italian tones—"accents whose law was beauty, and whose breath enrapturing music." And back of these—back of their mother-Latin—to the infinite versatility and grandeur and depth and comprehensiveness of the Greek. Greek! in itself a universe prepared for teeming and for populating thought. Greek! with its infinite and wondrous subtleties of shade in mood and tense, its play of graceful and innumerable particles, and cadences like chimes of air-flung and metallic bells. And, back, still back—and, the farther, the more complicated and abstruse—the more exacting in its constructions—the more precise in its articulations—the more attenuated in its case and tense endings, is our human speech—the more Divine a vehicle of wide enfranchised thought. The Sanscrit is not any longer like pulley-blocks roped together, nor like corals threaded on a string. Smooth and pellucid in its flow, it is as liquid sunlight dropping in echoes of a rhythmic and remote cascade, as from the ledges of an upper and angelic heaven.

Language, then, the higher we trace it, is not found to be a bungling and mechanical attempt at understanding. It is more and more the throb of holy heart to heart—the flash of heavenly thought rekindling thought, without the chasmed break, without the filmy veil; and all our dying tongues, down to the latest, are but fainter echoes—fragments of that earlier and loftier speech, in which the angels spoke to man—Adam to God, and God to Adam. When we have reached the beginning, we have in possession the *language* of God; the *words* and the GRAMMAR which God gave in Eden—which man has corrupted, confounded, lost away in dialectic dislocations since the fall.

The Hebrew, like a prism shattered into various lights at Babel, is the matrix of all other roots and forms.

1. Because in it, as in no other, names are Divinely expressive. Originally, names are characters in photograph. They are, or they should be, like labels on phials, which describe the contents. Names at the first were manifestations of men and of things. They are so in Hebrew. Adam means "Earthy," Seth "Substituted," Noah "The Con-

soler," Abraham "The Father of Multitudes," Jacob "Supplanter," Moses "Delivered," "Drawn out."

2. The Hebrew is original, because in it, as in no other, derivatives are built upon their roots, so that one can look through the derivative straight to the root, or back, so to say, though the slides of the telescope to the first slide—the root notion ruling unswervingly everywhere. Take as an example, Adam—earthy, because made from the earth—Isha, "woman," because made from Ish, man. In other languages the continuity is often broken. In Greek, *anthropos,* "man," has no relation to *ge,* the earth. In Latin, *mulier,* or *femina,* "woman," has no relation to *homo.*

3. The Hebrew form is antecedent to all similar forms in all other languages. Its root stands first. This is splendidly argued by Scaliger in opposition to the Maronites, who claimed a greater antiquity for the Syriac. What is the Syriac for "King," says Scaliger,—MELEKAH.". What is the Hebrew?—"MELEK." Which has the root, and which is the shorter? That settles it.

4. Because the language employed by Adam in naming the animals was Hebrew, and that language was not invented by him upon the occasion, but had been taught him by God.

One thing: Because the names given to the animals imply a knowledge of their attributes and characteristics.

Another thing: God had already been talking to Adam, and in the same language.

Again: It seems that the animals were brought to Adam as object-lessons, to see what he could call them—*i. e.,* God wished to see how accurately Adam would fit the name taught to the thing.

5. Because language is called in Scripture, not only *"Throat"* and *"Lip," but* especially *"Tongue,"* and it is said that God teaches man this: "The Lord God hath given me the tongue of the learned" (Isa.l:4). "The preparations of the heart," not only, but *"the answer of the tongue,* is from the Lord."

6. Because the whole earth was once of one tongue and one speech, and that speech by common consent of all Jewish and Gentile Traditions, the Lingua Sancta, the Holy, or the Hebrew Tongue. So says Ephodeus; so Jonathan the

Paraphrast. With this agree the Kabbalists, the Jerusalem Talmud, the Book of Cosri, R. Ben Jarchi, R. Ben Ezra, R. Levi ben Gerson—as well as Jerome, Ambrose, Chrysostom, Augustine.*

7. Because God himself spoke before Adam was created, and spoke in Hebrew, calling "Light," יוֹם Day; "Darkness," לַיְלָה Night; "Firmament," שָׁמַיִם Heaven; "Dry land," אֶרֶץ Earth, etc.

Hebrew was the first language, and therefore the most perfect language; for "that which is perfect," says Aristotle, "requires a perfect expression"; and Adam, being made very good, must have had a language *very, i. e.,* perfectly good; besides, a language which God speaks, must be like God.

Thus, stamped upon the gravements of its very *casket*—upon the very tongues in which it speaks, we read conspicuous, *self-evident,* the truth, that while Philosophy, the science of man, moves forward, Theology, the science of God, moves bacward—"Philosophia quotidie *pro*-gressu, Theologia nisi *re*-gressu non crescit."

Backward, backward, backward, the whole Volume moves us—not only nineteen centuries behind the present moment; but back of time itself and every moment into the light of all eternities—to speak the proclamation of a Gospel as antique and as unchangeable as are the determinate counsel and the foreknowledge of God—for "Of Him and through Him and to Him, are all things— to whom be the glory, forever. Amen!"

Brethren: the danger of our present day—the "downgrade," as it has been called, of doctrine, of conviction, of the moral sentiment—a decline more constantly patent, as it is more blantantly proclaimed, does it not find its first step in our lost hold upon the very inspiration of the Word of God?

Does not a fresh conviction here, lie at the root of every remedy which we desire, as its sad lack lies at the root of every ruin we deplore?

Brethren: a fresh conviction—only that—*of the very Inspiration* of the Word of God—spreading itself abroad

*See Buxtorf, *"De Antiquitate Ling. Heb."*

in the minds of our earnest American people, would wake —from Maine to Arizona, and from Florida to Idaho—the wave of a revival such as this continent has never known.

Key up! then—let us key up our *"Credo"* in the absoluteness of the word which God has spoken. Bind again! Let us re-bind all cables to that Anchor, and the Ship of destiny, including all souls' freightage, will again obey her rudder, and be saved from wreck.

The great question for every man is that of his personal answer to the Word, spoken out of the skies, of a personal God.

THE INSPIRATION OF THE HEBREW LETTERS AND VOWEL-POINTS.

St. Matt. v:18.

"For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

The question as to literal and chirographic inspiration will always move back inch by inch in discussion, until it has reached and finally confronted the crucial defense of the Reformers—THAT OF THE VERY POINTS.

The New Testament hangs for authority upon the Old Testament, and the Old Testament hangs upon the Points.

It is perfectly well understood by us all that the consonants are characters or letters in the Hebrew, and that the vowels are placed over these, within them, but especially *beneath* them in the form of marks or points.

These points determine the words, and the words determine the sentence. Whether a word be a noun or a verb; or, if a noun, what noun? if a verb, what verb? passive or active, past, present, or future?—all this, in a given particular case, may depend on the points.

Take as an illustration, in the Hebrew the word שָׁעַר *to esteem.* This, by change of the vowels, becomes שַׁעַר *a gate;* שֹׁעֵר *a porter;* שָׁעָר *vile;* שָׁעַר *to shudder;* שֵׂעָר *the hair;* שַׁעַר *fear, horror.* All seven words, verb, noun, or adjective, to be distinguished only by the points.

Take as another illustration, in the English, the word "Broad," for instance. The consonants are B. R. D. Now for the vowels—*Bard, Bird, Beard, Board, Aboard, Brad, Braid, Bred,* past of to breed—*Bread,* an article of food—*Broad, Abroad, Brood.* Twelve words, at least with three consonants.

The *manuscript* is theopneustic, not the *man.* The inspiration of the Vowel-points—part of that manuscript—is therefore seen to be integral, vital. Of course, if the *pen-strokes* are inspired upon the parchment, the *words*

are. Give the pen-strokes, and you give the words. The establishment of the Points will, therefore, always be the establishment of the Church doctrine of exact, direct, chirographical inspiration; and not only this, but also the establishment of one straight, permanent, received, and changeless text; and this Dr. Ginsburg, himself the foremost laborer against that text, as equally against the vowel-points, most readily admits.

The constant, uniform tradition of the Jews, affirming that the points came down from Moses, and the giving of the Law, was a tradition unbroken down to the year 1538, twenty-one years after Luther had nailed up his Theses. The points were then denied by Elias Levita, a rationalistic Jew, who stood alone against the sentiment of his whole nation, at the time of writing his book.* "It is to the Massoreth Ha Massoreth of Levita," as Dr. Ginsburg admits, "that we owe the present modern controversy concerning the antiquity and inspiration of the Points." "The rejection of the Points," as he admits, "by men of laxer tendency, following Levita, produced most lamentable effects, especially so far as the criticism of the Old Testament is concerned"†—effects, indeed, we may add, from which we have not yet recovered, but which, in spite of all the resistance of a sound and a loyal conservatism, are still seen working themselves out in the popular, so-called, "Higher Criticism" of the day. "It was," continues Dr. Ginsburg, "the unwarrantable liberty taken with the text, first started by Capellus, following in the wake of Levita, and the resort to all sorts of emendations and conjectural readings, in oder to sustain the peculiar and the preconceived fancies of different individuals and schools, which converted the controversy about the Vowel-points into an Article of Faith in the Reformed Church of Switzerland, and led to the enacting of a law in 1678 that no person should be licensed to preach the Gospel in the churches, unless he publicly declared that he believes in the integrity of the Hebrew text, and in the Divinity of the very Vowel-points."

The last Doctrinal Confession of the Reformed Church

*Buxtorf, Tractatus de Punc, Origine. Caput II, p. 3.

†Massoreth Ha Massoreth, p. 61.

of Switzerland, the *Formula Consensus* of 1675, drawn up by Heidegger and Turrettin, and which fitly closes the period of the great Calvinistic confessions, says as follows:

"In particular, do we accept the Hebrew Codex of the Old Testament, which comes to us from the hands of the Jewish Church, to which were formerly committed the 'Oracles of God'; and we firmly maintain it, not only as to the consonants, but also as to the vowels, *sive ipsa puncta,* the very points; the words as well as the things, as *theopneustos*—God-breathed—part of our faith, not only, but our very life."

The question is settled for us, however, not by traditions or confessions, but by the Book itself.

THE BIBLE TESTIFIES THE INSPIRATION OF THE POINTS.

1. It says, with reference to the Tables of the Law, that they were the work of God absolutely; and that the writing was the writing of God—the whole of it; and that it was graven of God—every scratch of it. See Exod. xxxii. 16.

2 Our Saviour tells us that part of these scratches were "jots," or *yodhs,* and "tittles," or little pointed marks, and that not one of these shall pass away. The words of Christ, "jot," "tittle" (see Matt. v:18), are no repetition of some common and exaggerated proverb, and they are no tautology. They mean, in all Divine intention and *emphasis,* just what they say, and they refer to the specimen of the two Tables, not only, but to the whole scope of Scripture as well. "Seeing our Saviour," says Fulke—the great champion of Protestantism—"seeing our Saviour hath promised that never a prick (*i. e.,* a vowel point) of the Law shall perish, we may understand His words of all the prophets, for we do not receive the vowels from some later Jews, but from the Prophets themselves." Such, also, is the comment of the distinguished Hebraist, Hugh Broughton, as well as that of the great Piscator, (who says: "It appears from this text (Matt. v:18), that the Holy Bible, in the time Christ, had the points, and that these points were confirmed by our Saviour."

3. The Bible asserts the inspiration of the very vowel-points, because it says, "Words which the Holy Ghost

teacheth"—the *words*. "Words," notice, not "*half*-words"—not wind-swept skeletons, which wait to be filled in by human conjecture. Consonants are not words, and if men can make vowels, they can also make consonants, and so make their own words, and so make a Bible. Nor does the minuteness of the vowel-point impugn the argument, since God, who can engrave an Aleph, can equally engrave a Kibbuts or a Sheva. Exod. xxxii:16, says that He did so.

4. The inference is unavoidable from Deut. xxvii:8, where the command is given to write "very plainly"—literally to cut each mark in deep. This must include the vowel-marks, as well as consonants, for on them, most of all, the plainness must depend. There are innumerable passages where, without the vowel-points, no man alive can tell the meaning of the Holy Ghost, nor know the mind of God.

Rome opposes, with all her most virulent force, the vowel-points, because, once rid of *these*, she makes the Church the arbiter—the umpire and interpreter. The Church puts in the points.

This anti-scriptural and arrogant assumption of exclusive rights in the monopoly of truth—the very doctrine of the scribes and Pharisees who sit in Moses' seat—was never voiced more boldly than by that bulwark of the papacy. Morinus, who does not hesitate to put it that "the reason why God ordained the Scriptures to be written in this ambiguous manner (*i. e.*, without the Points), is because it is His will that every man should be subject to the judgment of the Church, and not to interpret the Bible in his own way. For seeing that the reading of the Bible is so difficult, and so liable to various ambiguities, from the very nature of the thing, it is plain that it is not the will of God that every one should rashly and irreverently take upon himself to explain it; nor to suffer the common people to expound it at their pleasure; but that in those things, as in other matters respecting religion, it is His will that the people should depend upon the priests."

Counter to this entire principle of Rome, Protestantism stands for the points, and the more, that she is driven to

substitute for an Infallible Church, an Infallible SOMETHING —a Bible.

"The Bible," says Protestantism, "is independent of all men—of all tradition, of all councils, of all decretals and canons. It needs no Pope; nor college of scarlet-frocked cardinals; no Ecumenical Assembly to endorse its claim."

"The Church," says Protestantism, "is built on the Bible, and not the Bible on the Church." The Church is to be shaped to the Bible, not the Bible to the Church. The Church is to return to the Bible, not the Bible to the Church. The Church is not the keeper of the Bible, but the Bible keeps the Church. The only barrier against backsliding; the only hope in reform; the only power to heal, that is vital, is the Book of Books, and the conviction that its every utterance and every pen-stroke is Divine.

5. A fifth and final indirect but powerful testimony of the Scripture to the vowel-points, is in the marginal notes which the Hebrew brings with it—the so-called *Keri Ve-Kethib*. The Keri in the margin nowhere changes the *vowels* of the text. The margin everywhere testifies to the vowel-points as authentic. *It is the consonants in every instance that are changed.*

The Vowel-points then, according to the Scripture as well as the universal Jewish tradition, are an integral part of the text—of the very handwriting of God. The Kabbalah (Sohar I; 15, b.) asserts that "the Vowel-points proceeded from the same Holy Spirit who indited all the sacred Scriptures."

Suppose one to take the opposite ground, that the consonants alone were inspired and the vowels, a human invention, were afterward introduced. Now see the difficulties:

When? At what moment were they introduced? Such a change as the pointing over—from Genesis to Malachi—of an unpointed Bible must have produced among Christians, as well as Jews, little less than an earthquake.

Press the argument further: The Points are in existence. They are here. Not only do we have books written and printed *without* them, but we have books WITH them, the Great Temple Copy, of which these shorthand, ephemeral copies are briefs. *Where did the points come from which*

are to-day upon the MSS. considered as authority? Those MSS. which regulate criticism and are the unswerving conservators of the true text? The points upon those MSS, whence did they come?

Press the argument still further. It is said that the points were invented by the Masorites because we get them from the Masorites, but the question echoes and still echoes, "Whence did they get them?" Press the argument home to the wall. It is said that the points were *invented* by the Masorites. It is said so, because Levita first said so. But what did he know about it? Nothing. He stood, as Buxtorf shows, alone—a single man against the sentiment and history of his whole nation. His speculation was built rashly up on a conjecture like a blind man's dream—upon a fancy, rootless as a mushroom growth. There were several schools of the Masorites. Which school invented the points? Why did not other schools—the jealousy of scholars is proverbial—observe, dissent, dispute them? How explain the miracle of a complete unanimity and unexceptional subjection to the school of Tiberias, if school of Tiberias it was? How account for it that childish, doting Rabbins of Tiberias, "men more mad than Pharisees, bewitching with traditions and bewitched, blind, crafty, raging," should have shown such nice Divine composure and exactness as appears in all the adaptations of the points? "Look at the men," says Dr. Lightfoot in his masterly response to Walton's Prolegomenon. "Read over the Jerusalem Talmud, and see there how R. Judah, R. Chaninah, R. Hoshaia, R. Chija Rabba and the rest of the grand Masorites behave themselves. How earnestly they labor at nothing; how childishly they handle serious disputes, how much froth, venom, smoke—pure nothing in their disputations. Then if you can believe the pointing of the Bible came from such a school," become a Jew yourself, "believe also their Talmuds. The pointing of the Bible savors of the work of God the Holy Ghost and not of that of lost and blinded and besotted men."

Allowing the question to be narrowed down to the Masorites, let us consider a little more closely who or what were these men who by the merest freak of conjecture are sup-

posed to be the authors of so great a work as giving vowels to the lifeless consonants that stood for Hebrew words.

1. Admitting that there was, at any time, at Tiberias, or anywhere else, a body of Jews having in hand the fixing of the Divine text in a permanent form—then confessedly those Jews would be men to whom the Word of God had never been committed as a trust, as it had been to their fathers before their rejection: men who had no interest in or title to it or right to deal with it. Castaways from the Covenant they were; whose "house had been left to them desolate." Men blinded they were, without the Holy Ghost to guide them—with a veil upon their hearts—utterly incapable of understanding the Scriptures, the letter of which they held in their hands, or of finding Christ in them. Was God likely to give such men the power to put soul into the dead carcase of the letter? Would He inspire such men to supplement and rectify an inadequate and therefore faulty text, left to them by "the finger of God?" Would He teach them to invent and add what prophets and apostles had been ignorant of from the foundation of the world?

2. These Masorites, whoever they were, were men so far from fit to interpret the mind of God in the Scriptures or even to approximate a knowledge of the truth, that they were desperately engaged in opposing and denying the claims of Christ in the Gospel to their own confusion and final destruction. Their business was the turning of the truth of God into a lie; how then could they do aught to preserve it?

3. The Masoretic theory of the origin of the points is contradicted by the very points themselves. The gloss upon Isa. 53 which, in order to get rid of a suffering Messiah had been put upon it, by the Chaldee paraphrast, and in which the sufferings, instead of being *endured* by Christ, were represented as *inflicted by Him on His enemies*—this gloss, of centuries before, was well known and accepted by these Rabbins of Tiberias, why then, if they put in the points, did they not point the text to correspond with their interpretation? Surely they would have done this, had they had control of the pointing. They did not do it because the points were already there 2000 years before their day and

though the points were against them they did not dare to change them—nor could they change them had they dared.

4. These Tiberian rabbins, the Masorites, were men under the special curse of God—His vengeance on account of the shedding of the Blood of His own dear Son. To no such men did God commit the integrity of the "Lively Oracles." As well commit it to the hands of Satan himself.

5. These Masorites were men of the densest ignorance as to anything outside their traditions—as appears from such stories as that in which they make Phyrrhus King of Epirus in Greece help Nebuchadnezzar against Jerusalem and other like nonsense.

Of all the foolish fables ever invented, this is the most absurd and incredible, that obscure and ignorant men of Tiberias—men about whom we know nothing—men the creations of credulity itself—phantoms like the false Dream sent to Agamemnon,—in a time of grossest ignorance, and living among a people abandoned to error and themselves blinded under the curse of God, should—without any consultation with Babylonian or any Jewish schools—all at once find out and carry to perfection a work so great, so excellent, so incomparable, so transcendent as the fixing for all time of a Divine authoritative text which had hitherto been fluctuating and mutable—that they should do this, and that the whole world, Jewish and Christian, without a single demurrer or dissenting voice, should receive it, implies a miracle so portentous, so impossible, so self-contradicting, that to believe it requires one to empty his brains out. Were I convinced that the pointing of my Hebrew Bible depended upon such men as the Masorites, I would shut it up in despair of ever knowing its contents. "He who reads without the points," says Rabbi Isaac, "is like a man who rides a horse ἀχάλινος without a bridle, to be carried whither he knows not."*

Without the vowel-points as Whitfield has suggested it is impossible to distinguish different words written with the same consonants. Take the word חַפְּחָ, Ps. 18:1, which by a change in the vowels and

*See along this line of argument, Owen on the Vindication of the Hebrew Text.

daghesh, may be read in 125 different ways. Take again the case of the conjugation of the verb, in which the Kal, Piel and Pual are, so far as the consonants are concerned, precisely alike and are to be distinguished only by the vowel-points. The Kal and the Piel are *active*; the Pual is *passive*. The word קטל without the points is either "he killed," or "he was killed" with no way to determine which. In the future tenses it would be even worse; for example in the word פקד, where the Kal, the Niphal, the Piel, the Pual, the Hiphil and the Hophal without the vowels are the same. So that six out of the seven conjugations of the verb without the vowels are precisely alike. Thus the copiousness, variety and exquisite accuracy claimed for the shades of meaning in the Hebrew verb are gone and there remains only perplexity and confusion.

Another argument for the antiquity and inspiration of the points may be drawn from the irregularities in form and grammar which occur, and which would never have been left in the text had Masorites or any other human experts had the pointing of the text. Take one example which must suffice for all. Had the vowels been put in by the Masorites, they would never, with their technical and finical regard for the small points of grammar, have left Daniel to address King Belshazzar in the *feminine* instead of the masculine form. Daniel probably addressed the effeminate king in that way—surrounded as he was by women and perhaps, like Sardanapalus, more or less dressed like one and posing like one in his dissolute feast—in order to suggest his shame as well as guilt while he pronounced his terrible and petrifying doom.

Vowels are the life of a language. They are to the consonants what the soul is to the body. It is significant that a vowel begins and a vowel ends the Greek alphabet taking in all the letters between them. Nor is it less significant that Christ, the Eternal Word, exclaims: "I am the vowels: I am Alpha and Omega, the beginning and the ending, the first and the last—I speak everything."

Vowels are the life of a language—the consonants are not. The consonants are simply stops upon the breath; but the breath—Ah, E, O,—Ye, Ho, Vah—is primal, the soul. As says the Kabbalah the oldest and most eminent

Jewish authority, "Consonants are the body and the vowel-points the soul; the consonants move with the motion and stand still with the resting of the vowel-points just as an army moves after its sovereign." "Vowels," says Dr. Gill, "are the life and soul of language. Letters without them are indeed *dead* letters; the consonants stubborn immovable things; they cannot even be pronounced without vowels which are, as Plato says, 'their necessary bond.'" That therefore, the Hebrew, the first and most perfect of all, God's own peculiar language, should be without them, is inconceivable.

No written language can be read without the vowels. I once went down into the Hebrew quarter of New York City to convince myself of this. It is easy enough to read an unpointed text when one knows the pointed text thoroughly, as readers in the synagogues who are instructed can do. But to seize the exact word and sense without the vowels is impossible, and to teach little children and beginners in a language, without them, is impossible. Even our simple English could not be taught to little children by the consonants alone. Three consonants can stand for at least a dozen words; four can stand for more than fifty. Think of the strain upon the memory. Think of the nice exercise of judgment in taking in the scope of the connection. Think of the fine instinct necessary to discern the intention of the writer and so to choose the vowels that exactly make the words that reproduce his thought; and then imagine that the complicated Hebrew could be preserved and taught and understood; and *God's* thought,—no merely human thought—perfectly transmitted, by jangling consonants without connecting links—*Credat Judaeus Apella!*

To all these arguments may again be added the care of the Jews in copying. The original manuscript written by Moses himself, must, in the course of time, have perished—although that "Book of the Law" (see 2 Kings xxii:8), seems yet to have existed in King Josiah's day. Copies therefore, would be called for at a very early date. Accordingly we find rules of the severest stringency laid down for the copyist. The Temple Manuscript ruled Supreme. When a manuscript showed traces of age and of use, it was burned with the extremest care and solemnity. Before this it was copied by official scribes.

These scribes were to write with a specially prepared black ink upon a new parchment from the hide of a clean animal. Every skin must contain a certain number of columns of prescribed length and breadth. The number of lines must be the same in each column; the number of words the same in each line. No word must be written till the copyist has first inspected it in the example before him and pronounced it aloud. Before writing the name of God he must wash his pen. All redundancy or defect of letters must be scrupulously avoided. Prose must not be written as verse, nor verse as prose; and when the copy has been completed it remains for examination and approval or rejection thirty days. From all this who can fail to be persuaded of the accurate transmission of the very "jots" and "tittles" of the law?

"But the synagogue copies have been and are unpointed. Why?"

One reason, perhaps, was and is the labor saved in copying. The same consideration leads *us* in writing to employ abbreviations.

A reason more serious was that of the Cabalists and other allegorizers, who wished to make the Word of God confirm their comments and traditions; that they might give their own interpretation to the text. "When the letters are not pointed," says R. Menachem, "they have many faces (or interpretations), but when they are pointed they have only one sense according to the punctuation." The unpointed text allowed the rabbins opportunity for free thought, which opportunity they embraced, "making the Word of God of none effect through their traditions." In sympathy with this same spirit human nature loves to monopolize whatever good may be and the more valuable the good, the more exclusive and determined the monopoly. Nor are hierarchies by any means an exception. The rabbins then and learned men would favor an unpointed text which gave them scope for the assumption of authority in deciding what was the text and what must be its meaning. This secured great honor, influence and power for the clergy, while the common people were deprived of a plain text from which they could draw their own conclusions, and which they could make their independent guide. These

are the men who "sat in Moses' seat," against whom our Lord so severely inveighs when He says: "Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you lawyers, for ye have taken away the *key* of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered."

In perfect accord with this spirit, we have Rome's vehement defence of the Masoretic pointing of the Hebrew text. As soon as the notion of the late invention of the points was broached by Elias Levita, the Church of Rome embraced and endorsed it as an argument for the uncertainty and unreliability of the Old Testament text; the necessary consequence of which uncertainty must be the setting up of the Church in place of the Scripture, as the infallible authority, and Arbiter of truth. "Scripture," says Rome, "has no authority but what it receives from the Church." Joannes Morinus, in his preface to an edition of the Septuagint printed at Paris, A. D. 1628, does not hesitate to state this proposition in the plainest words: "The doctrine of salvation is by Divine Institution made," he says, "to depend upon the authority of the Church. A remarkable evidence whereof, amongst others, is *the perpetual uncertainty and ambiguity of the Hebrew text by reason of the absence of the points.*" Dr. John Owen, defending the inspiration of the points and speaking of Morinus, says, "He makes the Hebrew tongue to be a very *nose of wax* to be turned by men which way they please and so to be given of God on purpose that men might subject their consciences to an infallible church. In nothing do they, the Papists, so pride themselves as in the conceit of the novelty of the Hebrew punctuation, whereby they hope with Abimelech's servants, utterly to stop the wells and fountains from which we should draw our soul's refreshment." If the Hebrew points are not an original part of the text, and if they were not *ab origine,* before ever a Masorite was born, then the text is indeed uncertain nor can any man be instructed, reformed, confirmed or established by an uncertainty. If the points are not authentic they are of no value and we, as honest men, can have nothing to do with them.

If the points were put in by the Masorites on a tradition

of sounds afloat in the air for thousands of years, it was done by a miracle. It was indeed, considering who these Masorites were, *Satan inspired to make scripture!*

Moreover: it is as easy to believe that the *consonants* came floating down in the air by tradition and that *their* characters were invented as to believe this of the points. "But," one says, "the consonants existed, they are here!" So did the points exist, they are equally here. "But Jerome who finished the Vulgate translation of the scriptures in the year 420 says nothing about the points!" No, and neither do we, in translating, say anything about them. We take them for granted and so did he. Else why—for example, does he say "You must not read זכר, you must be sure to read זכר ? What nonsense! If there were no points to distinguish the words it would be the same as saying in English, "You must not read B L K "black," you must read B L K "block," or "balk" or "bleak" or "bloke," or what not. Jerome had the points as his entire translation proves.

The Hebrew text, as we have it, came down unchanged from Moses. This is clear, not only from the fact that the men who deny the antiquity of the points differ among themselves as to when and by whom the points were put in —whether in the year A. D. 500 or 800; whether by later or by earlier Masorites, or by Ezra or by some one else they know not whom. The only thing they agree in is the denial of the points as Divine. To us they are Divine or nothing. The most simple, perfect, beautiful, exquisitely self consistent system of punctuation ever known to man was not the invention of any darkened brain of doting Masorite; nor was it the invention of the brighter brain of either Ezra or Moses. God shines through the "jots" and "tittles" of His law as gloriously as through the stately, square and upright characters which—like Heaven's windows, open out eternal lights and grandly represent the most majestic language in the world.

And yet again an argument—why do the points exist at all? Because they are needed. Nothing not needed survives. But, if needed now they have been needed from the beginning—each "jot" and each "tittle," why not?

No one ever doubted the authenticity of the points until Levita, a rationalistic Jew, surprised his nation with his

Massoreth Ha Massoreth. Ludovicus Cappellus, a Protestant professor in Saumur—a man unsound in his theology, whose sympathies were with the Church of Rome, of which, his son who aided him was a bigoted member—followed up Levita's line of argument. The whole scheme—exposed and confuted by Buxtorf in his *Tiberias,* and condemned by the orthodoxy of the Reformed Church—leaves the points to-day as indelible upon the manuscript as when they were put there by the finger of God. If any scritpure is inspired they are.

Nor is it to any purpose whatsoever that men contend that the points are too numerous and too minute to claim the thought and finger of Almighty God. He, to whom the wonders of the microscope are as infinite as those of astronomy: He who does not disdain to count the hairs of our head; to fix a thousand fascets in the eye of an insect, or to guide the circulation of a million animalcules in a drop of water, can make and count and fix vowel-points as easily as He can make volcanoes, or fix the number of the constellated and unconstellated stars. If He has magnified His Word above all His name, i. e., above all His other manifestations, then He has magnified it in the minute as well as in the magnificent—in the "jots" and "tittles" as well as in the hewing of the tables of the law. In bringing forward this argument our opponents therefore, "like Goliath, carry a sword which cuts off their own heads."

The entire contention, as to the points comes to this: Is the Bible the Infallible Rule and Ultimate Appeal in religion, or is Tradition the Rule: or the Church of Rome the Rule: or fluctuating Opinion—what men call "consciousness"—the Rule? The contention, then, is not one of quibbles, *it is one of life and death.* The men who hold the literal inspiration of everything in scripture are safe. The men who seek to undermine or weaken that foundation will find that "the beginning of strife" with Almighty God "is as when one letteth out water." The Bible itself is lost before that strife has been ended.

The whole question of the vowel-points resolves to this. *Does God know anything about them?* Is He ignorant of the shape or the value of a Kametz or a Seghol? If not, if He knows that they are in the text, He equally knows how they came there. And as scripture everywhere, in every

word is fixed by these vowels the vowels themselves must be authentic. However, placed where they are, they were placed there by God. That is all that we mean and that is just what we mean and what we stand for when we contend unflinchingly and *ad extremum* for the vowel-points as inspired.

THE HEBREW SQUARE LETTER.

Men, to get rid of the vowel-points have gone further and denied the forms of the *consonants* as well. They have claimed that the square character—the most majestic, regal and superb of texts, is but an innovation upon an earlier ugly, uncouth and barbaric text styled the Samaritan.

To this, it may be replied:

1. It is not likely that the Law of God given to Shemites would first be written in the language of the accursed race of Canaan.

2. There is no hint of a change of characters, from Samaritan to square, at or before the time of the captivity. If such a change there was, it must have been known to both Nehemiah and Ezra who give us no hint of it.

3. Justin Martyr asserts that Moses, under a divine inspiration, wrote his history in *Hebrew* letters; he does not say "Samaritan letters," although he himself was a Samaritan. He also says that out of the ancient books, *written in Hebrew letters,* the Septuagint or 70 elders made their translation.

4. The Hebrew letters of the alphabet found in consecution as the headings of the verse of Ps. CXIX and elsewhere correspond, as Dr. Gill has pointed out, with the things which they signify; as א signifies an *ox,* and looks like the head and horns of one; ב signifies a *house* and looks like it; ד a *door* of which it describes the lintel and post. The Samaritan characters look like nothing and signify nothing. The Hebrew letters are the originals which give names to all others.

5. The Hebrew has five *double forms* of letters, i. e.,—one form for the middle, and another form of the same letter for the end of the word. These are found throughout the whole Bible while the Samaritan has no final letters and nothing to correspond with them.

6. The words "Holiness to the Lord" on the mitre of the high-priest were never written in Samaritan nor did any Jew ever question whether they were written in the square letter or *Hebrew.*

7. The Hebrew character is the grandest, most majestic, most expressive, most symmetrical and elegantly formed character in the world. God wrote it. It speaks its Divine origin in its frank and upright form as contrasted with all other circular and serpentine and crooked alphabetic writings. The character itself is the sublime and solemn autograph of God. Straight-forward, perpendicular, reliable, consistent, unmistakable, invariable, without the shadow of turning, it never has changed and it never will. Forever, O Lord, Thy Word is *settled* in heaven.

To all this, the unbroken and unanimous belief of the whole Hebrew nation, an objection has been brought from certain alleged Samaritan coins dug up in Judea. It is said of these coins that they were more ancient than the captivity and that the inscriptions upon them in the Samaritan characters are a proof that the Samaritan character was the character in use among the Jews before the captivity.

It is easy, in reply, to say:

1. There is no evidence whatsoever that these coins existed before the times of the Maccabees.

2. They had Greek on one side and so-called Samaritan on the other. The alleged Samaritan looks as much like Hebrew as it does like anything else. Moreover there is not one of these coins which by experts like Ottius, Reland, Spanheim and others has not been found to be spurious. Men capable of writing spurious Gospels were capable of inventing spurious coins.

3. There were plenty of coins in silver and brass with *inscriptions in the square character;* coins which dated back to Solomon and back of him to David. The Jews in the Talmud, as quoted by Dr. Gill, affirm this. R. Azariah says that he saw in Mantua a silver coin having on the one side "King Solomon," in the holy tongue and square letter, and on the other side the form of the temple. Equal testimonies have been given by Hottinger, Wagenfeil, Selden and others.

In Isa. ix:6 a final ם is found in the middle of a word.

If Isaiah was written in Samaritan, how account for that final letter which the Samaritan lacked?

Again: The letters of the word Jehovah written vertically in the square letter make the human figure and even in the dawn of Genesis, fore-shadow incarnation. Did God mean to fore-shadow it? Then He wrote in the Hebrew square letter, for the Samaritan is incapable of any such thing. That God meant something by it the Jews have always believed, for they early discovered the resemblance and called the *Tetragrammaton* a mystery. It is a mystery and stamps the Hebrew characters divine. Oh for light upon the light of the letter that in God's light we may see light!

SHEOL:
THE PRINCIPLE AND TENDENCY OF THE REVISION EXAMINED.*

"'The wicked shall return to Sheol.' And in Hell he lift up his eyes, being in torments."—Ps. 9:17, Luke 16:23.

I have set before myself a simple, straightforward task—to translate into the language of the common people and in lines of clear, logical light the principles involved in the new version of the Bible and just in what direction it tends. This thing is needed. Nothing at the present moment is more needed nor so needed, for I am convinced that the principle at the root of the revision movement has not been fairly understood, not even by many of the revisers themselves, who, charmed by the siren-like voices addressed to their scholarly feeling, have yielded themselves to give way, in unconscious unanimous movement, along with the wave on which the ship of inspiration floats with easy and ac-

*This discourse was preached June 7, 1885, soon after the Revised Bible first appeared. It is reprinted now with later comments, simply because the principles involved remain the same and will apply to the "American" or any other similar Revision made upon the unsound basis of a change, not of the *English* only, but of the ORIGINAL GREEK ITSELF, by substituting Tischendorf's ℵ backed by the doubtful and imperfect Vatican, for the purer text of earlier and better MSS. in the possession of the Protestant and Greek Churches: and to which the Greek Church, by the imprimatur of her patriarchs unswervingly adheres. The old *textus receptus*, in spite of Westcott and Hart and their disciples, is the purest Greek text in the world. This age will invent nothing better.

And it is a significant fact that the British and Foreign Bible Society is about to replace one of its editions of the Greek Testament, now run out in Athens, by a reprint of the text of the Greek Church bearing the imprimatur of the Patriarch Constantine E. The preface of that Greek Testament says;

"This edition has aimed at, as nearly as possible, an exact reproduction of the oldest ecclesiastical text and particularly of the text of the Church of Constantinople." This Greek is that on which the authorized Version of 1611 was based, the translators being in touch with Constantinople from whence the Codex A in the British Museum came, presented as it afterward was to Charles I by Cyril Lucas, Patriarch of Constantinople.

celerating motion, toward rebound and crash upon the rocks.

Men have been talking about certain texts—they have been criticizing changes on the surface, but not one man in 10,000, certainly not one in 1,000, of the masses I mean, sees sharply to the ganglionic centre of that poison which works out so many plague-spots to the open day.

To kill the principle is to kill the whole thing; and this at last is the issue, the only point worthy of labor. The questions and the quibbles about isolated texts, headings of chapters and divisions, are comparatively incidental. What lies under them and determines them at last is the grand question as to the whole theory and fabric of the new higher critical system as applied to the Greek of the New Testament and reflected in its influence from that upon the Old —a system which time, as I must believe, is sure to demolish from its πρωτον ψευδος its false premise, as the first brick standing in a row, and falling on its neighbor, prostrates all the rest.

That a few changes might be made in both Testaments, for the better, no man pretends to deny; but that all the learned twaddle about "intrinsic and transcriptional probability," "conflation," "neutral texts," "the unique position of B," the Vatican manuscript, and behind it the "primitive archetype," *i. e.*, text to be conjectured, not now in existence; and finally the flat and bold and bad assertion that "we are obliged to come to the individual mind at last,"—that all this so-called science shutting right up to one "group" of manuscripts, at the head of which are two—both of them, ℵ and B, as the drift of the proof goes to show, of a common, perhaps questionable, Egyptian, origin—one of them discovered in 1859, and first published in October, 1862, *little more than twenty years ago*—the other the Vatican Codex, supposed to be earlier, first—and behind that forsooth, to supply its defects, conjecture, cloudland, where divine words float on the air,—that all this theory is false and moonshine and, when applied to God's word, worse than that; I firmly believe.

But *you*—suppose you believe so—why should you interest yourself? *Sauve qui peut*—why not save yourself and leave things to go as they may?

Because I am a minister of Christ, just as responsible to God as any man or minister on earth; because my business is to preach and to defend this book, and, shake this book beneath me, I am gone. "If the foundations be destroyed what can the righteous do?"

But why not speak before? Why now?

Because I have been waiting four years for other, abler men to speak; because my knowledge and my convictions have been but slowly maturing, and because there was not special reason before, such as the appearance of the whole Bible revised now suggests.

But you have already done enough in what you have said to unburden your mind; why not let the subject there stay?

Reply—We never have done enough until we have struck the last needed blow. The story of Joash and the arrows is here in point: "And Elisha said unto the king, 'Smite upon the ground.' And he smote thrice and stayed. And the man of God was wroth and said, thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst *consumed* it; whereas now thou shalt smite Syria but thrice."

We have never done enough until we dealt, to what we find to be error, the *coup de grace.*

A man must make it his choice either to have God upon his side or men. I am confident that if I did not say what I am about to say I should be silent from the fear of man, and I prefer to fall into the hands of God.

I know that the Revision up to this moment controls and has controlled the Reviews of this country, and has had it in its hands to make and lead opinion, as it would, the last ten years.

And yet I am persuaded that truth always carries such a terrible weight in its favor that none of its defenders need hesitate to speak. A sword in the hands of a child is mightier than a straw in the hands of a giant, and no amount of earnestness can be condemned when pleading, on straight lines, the cause of God. "To employ soft words and honeyed phrases," says Dr. Thornwell, "in discussing questions of everlasting importance; to deal with errors that strike at the foundations of all human hope as if they were harmless and venial mistakes; to bless where God disapproves, and to make apologies where He calls us to stand

up like men and assert, though it may be the aptest method of securing popular applause in a sophistical age, is cruelty to man and treachery to Heaven. Those who on such subjects attach more importance to the rules of courtesy than they do to the measures of truth do not defend the citadel, but betray it into the hands of its enemies. Charity for the persons of men, whatever their opinions, is a Christian virtue, but I have yet to learn that the opinions themselves fall under its scope. On the contrary, I apprehend that love for Christ, and for the souls for whom He died, will be the exact measure of our zeal in exposing the dangers by which men's souls are ensnared."

Sentiments like these, my brethren, add their impetus to my conviction. Rather than keep silent from the fear of any consequences that may come to me, I must prefer to fall into the hands of God.

And indeed there is pressure upon me to speak. We are told in the Book, which is in the balance to-day, that "the priest's lips should keep knowledge." That does not mean "keep it in," but preserve it and translate it into plain and honest idiom, and show, in their relation, facts and principles which are at any time astir.

The fact and principle astir just now is fundamental. It is not only the question of doctrines taught by the book, but of the *book*.

And not only of the book, but of the unity of an English speaking Protestantism. The French Protestants have three different versions—those of Osterwald, Martin, Segond. In their churches and homes sometimes one is read, sometimes another. A while ago I was worshipping in a French Church in Paris. The minister read from one version, I looked over another. At the bottom of the page I find pencilled, "Not two words in five alike!" Imagine the influence of such a variation on our united front against the infidel and Rome. Study its influence upon French Protestantism in the past and now. Consider the force of the objection, "You have different Bibles and neither, or none is exact." Consider the effect upon our children to have nothing settled; to feel that Holy Scripture is a nose of wax to be twisted hither and thither. Consider the effect of all this upon what is, alas! too infrequent just now, the committing to heart of the very words of the Book as the binding dictate of God.

"Our authorized version is the one religious link which at present binds together ninety millions of English-speaking men scattered over the earth's surface." Imagine the effect of lightly loosening upon these, the power and pressure of that mighty, holy bond! Better a few archaisms, a few quaint, perhaps inadequate expressions, than such an unforeseen but logical result as that.

When it comes to the Bible, our heirloom, the charter of our personal hopes for eternity, we *all* are interested, and may well be interested, and the more that the great work in this and all divine directions has never been exclusively accomplished by men, however gifted and however honored, and most justly honored, who sit in theological chairs; but also by the help of plain pastors—of men at rough work—of men in personal contact and dealing with souls as well as the book—of men like Athanasius, Augustine and Wickliffe and Huss and Calvin and Boston and Edwards.

So that we all have an interest and are all responsible for an influence, and have all a very ample and appropriate apology for giving thought to this question.

Hitherto I have spoken of the New Testament revision and that is indeed my main point. I have shown—

I. *That it is impracticable,* unelastic, uncongenial, and from its many needless, disconcerting changes—more than 6,000 in all—a vexatious English.

II. *That it is a defective, unskillful translation;* a translation which mutilates the book by its unauthorized omissions, and which unsettles souls by its multiplied notes of discredit, a translation, too, which lacks those marks of spiritual apprehension and of feeling which are the supremest quality—so patent and so glowing in what we have now.

The principle of translation adopted by the Revisionists, viz.: to render the same Greek word by precisely the same English word, in each case, was false and mistaken—a principle which cannot possibly be carried out and has arrayed against it all philosophy as well. In contrast to this narrow, unadaptable, pedantic notion the old Translators, recognizing the shades of meanings in words and the place, just there, where tact and knowledge and spiritual discernment and taste must come in, laid down another and far

more scholarly principle—"We have been especially careful," they say, "and have even made a conscience, not to vary from the sense of that which we had translated before, *if* the word signified the same thing in both places, but *there be some words that be not of the same sense everywhere.*"

Principle how broad, my Brethren, how judicious! For we must remember that to translate is not to construe. Take the first line of Virgil's Eneid—*Arma virumque cano, Trojae qui primus ab oris.* A school boy tones it off and quite correctly, "Arms, man and I sing—of Troy who first from shores." That is exact, if exact means identical, but it is not a translation. Virgil is poetry. There is no poetry in the school boy's literal words. Virgil gives you a picture—the school boy gives you no picture. Virgil opens with a grand idea—the school boy gives you *no* idea, but only words.

To translate then is not simply to know a language and construe it literally. A translator must have the *Geist,* as the Germans say, of a language; the *soul;* and more, must be one with the spirit that breathes the great original words.

This men forget now-a-days. The reformers made everything of it. A natural man, they maintained, cannot perceive the things of the Spirit of God, nor can a mere scholar. Spirituality is the supremest requisite. Whatever else a man is, or is *not,* he must be spiritual to translate the things of the Spirit.

Just this explains the secret of the German Bible. Luther's translation, considering the time, the books, the helps he had, is almost supernatural. I am prepared to believe that in some true sense it was. "His choice of words in rendering the Hebrew," says Dr. Gottlieb, a learned Jewish scholar, "shows a kind of inspiration." "Luther guessed at meanings which have only in later years been found the true ones." Heine says of Luther, "He translated the Bible from a language which had ceased to exist into one which had not yet arrived. Our dear Master's thoughts had not only wings but hands; his faults have been more useful to us than the virtues of a better man. How Luther got the language into which he translated the Bible is to this hour incomprehensible." Mendelssohn says of Luther, *"Wo er schlecht übersetzt hat, hat er doch vortrefflich verdeutscht."*

Where, in translating, he has blundered he has made inimitable German.

But Luther's blunders are next to infinitessimal and so are those of our ancient translators. Their English is mahogany, takes a polish, and bears rubbing, in comparison with which the English of the present day, *for such a purpose,* is both bass and pine-wood.

III. That the revised New Testament is based upon a new, uncalled for, and unsound Greek text—that mainly of Drs. Westcott and Hort, which was printed simultaneously with the revision and never before had seen light, and which is the most unreliable text perhaps ever printed —one English critic says, "the foulest and most vicious in existence."*

Drs. Westcott and Hort's New Testament comes to us bound in two volumes. The second volume an apology and introduction. I intend to follow that second volume straight through and make its consecutive points. I cannot give you 324 pages, but I can give you the analysis—the heads—and you can go and get the book and verify them for yousselves.†

The points are these.

I. Out of all available manuscripts, say 1,100, ℵ (the Siniatic) and B (the Vatican) stand far above the rest.

II. B the Vatican stands, for authority, far above ℵ — is older than ℵ.

III. ℵ and B, or rather B ℵ, stand for some earlier

*Since then we have another newer text, that of Nestle and Weidner based again on Tischendorf and incorporating the defects of Westcott and Hort; bracketing as it does Mark 16:9-20, and actually discarding John 8:1-12. The margins of my own copy of this Testament of Nestle & Weidner are blackened with the pencilled words "omission," "great omission"—"omission of 7 words"—"omission of 9 words"—"omision of 4 words"—"omission of 3 words"—"uncalled for transposition"—"change of statement by change of verbal form," &c., &c. What may be said of Westcott & Hort applies therefore to Nestle & Weidner—the principle and spirit are the same.

†Published by Harper & Bros., 1882, and marked**

manuscript not now in existence, perhaps an actual autograph.

IV. B is the nearest, earliest link with that actual autograph.

V. Since B is full of omissions—leaving out as it does I. and II. Timothy—Titus—Philemon—Hebrews from chapter IX. on, and the whole of Revelation, besides multitudes of minor omissions—2,877 words in all—we are forced back, to supply such omissions, finally, to "Conjectural emendation," "Critical instinct"—the individual mind at last.

Now I will prove my own words and make each of these points.

I. "ℵ and B stand far above all other manuscripts." Introd. page 210.

"They were written, in parts, by the hand of the same scribe." Introd. page 213.

"They were written in the same generation and probably in the same place." Page 214.

"They are no less excellent when taken all alone without the other manuscripts than when supported by them." Page 219.

"What makes them so superior is their *internal* evidence—that of which only a critic can judge." Page 219.

"They must be accepted until this internal evidence be found untrue." Page 225.

"They never can be safely rejected." Page 225.

II. As ℵ and B stand far above all others, so B stands far above ℵ—is older than ℵ Page 210, §285.

Trains of manuscripts where B leads off without ℵ are equally good with those which have ℵ, *i. e.*, B plus is equally good with ℵ, B plus. Pages 227, 238.

This is not so with trains in which ℵ leads off, *i. e.*, ℵ plus is not equal to ℵ B plus. Page 229.

The peculiar readings of B, found nowhere else, do commend themselves on their own merits. Pages 230-238 §317.

III. B and ℵ start from an earlier archetype—some lost autograph manuscript not in existence. Now let me quote verbally page 247, 248: "The ancestries of both manu-

scripts having started from a common source not much later than the autographs, justifies a strong initial presumption that the text of their archetype is preserved in *one or other* of them."

Again, page 287: "Whatever may be the ambiguity of the evidence in particular passages the general course of future criticism must be shaped by the happy circumstance that the fourth century has bequeathed to us two manuscripts, of which even the less incorrupt must have been of exceptional purity—which manuscripts rise into greater pre-eminence the better the early history of the text becomes known."

IV. B is earlier and much superior to ℵ, and indeed is separated from the original autograph of the Apostles by very few links—pages 248, 249—"by very few links, indeed."

This is proved:

1st. "By the fact that B is an Uncial"—is written in capital letters.

2d. "It is proved by tradition."

3d. "It is proved by the omissions in B"—criticism is the art of getting down to the bone. Whatever manuscript adds anything B does not. "The manuscript which omits most is the purest, because less clogged with extraneous matter." Page 235.

"It is on the whole safer for the present to allow for a proneness on the part of the scribe of B to *drop petty words* not required by the sense." Page 236.

That is the whole argument on which is founded the new, higher critical system.

ℵ and B are above all the others. B is above ℵ.

B with its omissions is nearest to the first and simon-pure autograph.

Where omissions are to be supplied in B the door is open for "conjectural emendation"—"personal discernment here would seem to be the surest ground." Personal instincts will be trustworthy in the degree of education and of critical experience. Quotations from pages 65, 71.

NOW, AGAINST THIS WHOLE THEORY, SIMPLE AS IT IS AND PLAUSIBLE, WHICH PLACES "B" FIRST, FOREMOST AND INFALLIBLE ARBITER, I HAVE TO REPLY.

I will oppose B the Vatican MS. first, foremost, altogether, simply *because it is the Vatican MS.,* because I have to receive it from Rome, because I will have no Bible from Rome, no help from Rome and no complicity with Rome; because I believe Rome to be an apostate. A worshipper of Bread for God; a remover of the sovereign mediatorship of Christ; a destroyer of the true gospel, she teaches a system which, if any man believes or follows *as she teaches it,* he will infallibly be lost—he *must be.*

Notice what is omitted in the Vatican MS.—*Timothy* and *Titus,* Imputation see verse 18. *Hebrews,* The doctrine of the Blood-Atonement once for all. The *Apocalypse,* Christ coming to catch up the true Church and to deal with the Mother of Harlots.

On any ground I will not pin my faith on Rome. I do not know what she has got. No man knows how many omissions she herself has made in what she has got. I will not take my Bible—not the *bulk* of it—from her apostate, foul, deceitful, cruel hands. *"Timeo Danaos et dona ferentes"*—I fear the Latins bearing presents in their hands.

And with good reason for:

1st. As to B's being an Uncial, so are four others—so are the two English MSS., A and D.

As for A (British Museum) on Drs. Westcott and Hort's own testimony, it "stands in broad contrast to both ℵ and B." And "it stands quite alone *in some manifestly right readings.*" It is probably the oldest as it is the most reliable having been in the hands of the Greek Church from time immemorial and is the base of the New Testament authorized by the Greek Church—the purest text of all.

As for D (Cambridge), the same self-betrayers admit that "the text of D presents a truer image of the form in which the Gospels and the Acts were most widely read in the third and probably a great part of the second century than any other extant Greek MS." Introd, p. 149.*

Here, then, are the two great English Uncials, both of which are undoubtely older, one of which A is in contrast

*The five great ℵ Uncials are A, B, C, D and . C, in Paris, is a palimpsest.

to ℵ and B, and is alone in some manifestly right readings; the other of which, D, takes us back to the best form of the text in the second century, *i. e.*, two centuries before the earliest pretensions made for the Vatican,† and that they admit. But more than this, the Cursives, *i. e.*, MSS. written in small running characters are original sources, as well as the Uncials. No MSS. are autographs. These cursive copies represent originals. Why not? No reason why not. Everybody admits that a cursive may be even, in some cases, a better authority than any uncial. Why not? The foundation of the received text of the Apocalypse was a cursive marked I.

This is strenuously insisted upon in the Preface to the Greek Testament issued under the ΣΦΡΑΓΙΣ, the Seal of Constantine E Patriarch of Constantinople, in 1904.

That Preface says: "This edition purposes as its end the reproduction of the most ancient text according to the Ecclesiastical tradition and especially as handed down by the Church of Constantinople. Having such an end in view, the book is prepared, not upon the basis of any printed editions whatsoever, nor upon the basis of critical editions which have made use of the Great Codices written in capital letters, but upon the basis of those copies which are commonly neglected and, to make use of a Scriptural expression, "disallowed of the builders;"—upon the basis of the Byzantine copies many of which are written in small letters and letters calling for minute inspection." Translation from the Preface to the Testament of the Greek Church the text of which agrees in every point with that of our received and authorized version. Why, when men are so valorously

†Professor Hug labored to prove that the Vatican was written in the early part of the 4th century, but Bishop Marsh puts it two centuries later. Horne's Introduction, Part I, Chap III. Probably both A and D are older than B and unspeakably purer. D was found by Beza in the Monastery of St. Irenæus at Lyons and represents a Western—possibly an Albigensian (Protestant) Genealogy: Greek on the left hand page and Latin on the right, the Latin translation is older than that of Jerome. Dr. Scrivener says: "It may well have been brought into Gaul by Irenæus and his Asiatic companions A. D. 170." It contains without a break Mark 16:9-15 and John 8-12 passages discounted by the Revision.—See Scrivener's Codex Bez as Cantabrigiensis Intr. ix., p. xlv. See also Horne, Pt. I., Ch. III., Sec. II., §4.

contending for the Supreme authority of the Vatican MS, does it not occur to some "critic" that it would be well to go back to the Greek Church for MSS as well as to Rome?

Just so a Version or ancient translation may be a source. The versions, it is admitted by critics, have been "too much neglected."

And once more the Fathers. Suppose St. Augustine quotes Mark ix:44, 46, 48, just as we have them: "Where their worm dieth not and the fire is not quenched." That shows that in his day at least the three-fold statement was regarded as the Word of God.

B then cannot be Emperor. A and D oppose it. The cursives oppose it. The Greek Church opposes it. The versions oppose it. The fathers oppose it. 1,100 documents oppose it.

But *tradition!* B is said to be older.

Well, it may be older, because less trustworthy, less used, and so not worn out.

Or it may not be older. It is first mentioned, anywhere, in 1475, sixty years after Huss and Savonarola were burned, ten years before Luther was born, not fifty before the Reformation. That is a pretty young document to claim to be lord over 1,100 documents, many of which may have been then, for all that we *know,* a thousand years old.

"Oh, but it is written in great capitals, and it has divisions into paragraphs such as documents had in Eusebius' time."

Yes, and what is there to prevent men from imitating a manuscript of Eusebius' time, and writing it large and for a purpose?

Besides, who knows anything about the Vatican manuscript? Its first collation, in 1669, by Bartolocci, now in Paris, was confessed to be imperfect, and that was published 100 years after Calvin and Luther.

The next was by another Italian, Mico, in 1725. A transcript made for Bentley, an Englishman, who wished to edit a Greek Testament. Imagine that. A Roman Catholic writes off a true and correct New Testament for a Protestant to publish.

The next information we get is in 1838. The history of this edition is "strange and obscure." It did not receive

the approval of Rome, and nobody knows whether it was a true copy or not.

In 1845 Dr. Tregelles, armed with a letter from Cardinal Wiseman went to Rome with the deseign of seeing that manuscript. After much trouble he did see it. "Two prelates were detailed to watch him, and they would not let him open the volume without previously searching his pockets and taking away from him ink and paper. Any prolonged study of a certain passage was the signal for snatching the book hurriedly away. He made some notes upon his cuffs and finger nails."*

In 1867 Tischendorf, by permission of Cardinal Antonelli, undertook to study the Vatican Codex. He had nearly finished three Gospels when his efforts to transcribe them was discovered by a Prussian Jesuit spy. The book was immediately taken away. It was restored again, months later, by the intervention of Vercellone for a few hours. In all Tischendorf had the manuscript before him forty-two hours and only three hours at any one time, and all but a few of those hours were spent on the Gospels; and yet, he says, "I succeeded in preparing the whole New Testament for a new and reliable edition, so as to obtain every desired result."

Every desired result in forty-two hours—all but two or three of them spent on the Gospels alone.

Every desired result in three hours hurried glancing through 146 pages of an old and stained and mutilated manuscript written on very thin vellum, in faded ink, with its letters throughout large portions touched and retouched, bearing marks of a very peculiar treatment of the Epistles of St. Paul, and confessed to have received some corrections from the first and the filling up of certain *lacunae* (blank spaces) from the beginning.

That is the tatter of rags which is held up before us, between us and the sun, through the *lacunae* of which critics, forsooth, are to conjecture a spectral original reading. That is the theory and that is the apex and end of the theory—"conjectural emendation" consciousness as a test of what God has spoken—"critical instinct" "the ring

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*"Story of the Manuscripts."

of genuineness" to borrow the phrases of Drs. Westcott and Hort—"What I like to read and confess."

But I am not done. One more point. The Vatican must be the purest because of *omissions!* We have cut things down to the bone. To criticize is to cut. Whatever manuscript adds anything, the Vatican does not. Retrenchment, not contribution, is her forte. The manuscript which *omits* most, which has least of God's word, is the best because the least clogged with extraneous matter. See Westcott and Hort Introd. page 235. Let me quote: "The nearer the document stands to the autograph the more numerous must be the omissions laid to its charge."

To all this we maintain not only denial, but assert just the opposite thing.

1. Omissions are what may be expected from Rome—Rome has had every opportunity to make the omissions—to tear off, for instance Hebrew IX to XIII—and all the omissions are straight in her line.

2. The principle laid down is nonsense. Take Israel in the captivity. The Ark was gone—Aaron's rod was gone—the Pot of Manna was gone—the Tabernacle curtains were gone. These things had been left in the path of bad progress—first the Curtains, then the pot of Manna, then Aaron's rod, then the Ark—relics of their apostasy all the way down.

History is against Drs. Westcott and Hort. The further back you go, if you go rightly, the *more you get* of any single document or ordinance given and settled of God.

But I am not done. Grant the principle, "the more numerous the omissions the purer, until you get back to the Vatican." By that time you have cut out four and a half whole books. But you have three or four more conjectural manuscripts back of the Vatican—three or four links. Cut out three or four books at each link, and what will you have left when you get back to Peter and Paul. Poor Paul! Poor old Calvinist! All the omissions but one are out of unfortunate Paul.

But I am not done. Grant the principle and you grant conjecture a source of God's word, "The Critical Consciousness"—Cloudland—God's word afloat on the air.

Against all this we oppose, and firmly and steadily, the principle of the old translators. "External, prima-facie evidence is after all the best guide." Call in all your manuscripts, all your data—uncials, cursives, versions, fathers—and *that reading carries, which brings the highest evidence, from numbers, from weight, from congruity with the rest of the Scriptures, and from the open and manifest mind of the Spirit of God.*

Again, we press it, that the principle, *Quod semper, quod ubique, quod ad omnibus,* applied to theology, must be applied to the Bible as well. *Call in all your data,* all witnesses from every side, and then the *"best supported reading" rules.* Not ℵ and B, and not B, the tattered Roman, but the best supported reading rules. The two English manuscripts will here be likely to come to the front again and the Vatican go where it was—to the rear.

IV. Now I have laid a good and solid and impregnable foundation. Ever since talking with a friend—an English clergyman—rector of St. Peter's in the East at Oxford, and a personal friend of one of the foremost opponents of the Revision, I have been confirmed in what had before been a growing conviction—that the Revision movement, dating from the finding of Tischendorf's ℵ, *unconsciously* to most, but consciously to the Unitarian—to the Messrs. Vance Smith, Robertson Smith,* etc.—liberal members of the New Testament Company, was running steadily in one direction through three points:

1st. To weaken and destroy the binding force of Inspiration in the very Words.

2d. To weaken and destroy the five Points of Grace founded on "Free Will a Slave."

3d. To weaken and destroy the old-fashioned notion of *Hell* as a place and a state of immediate, everlasting and utterly indescribable torment into which impenitent men go at once the moment they die.

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*Prof. W. Robertson Smith, cashiered by the Free Church of Scotland was, however, a member of the Old Testament Revision Company. Dr. Geo. Vance Smith, another member, was a Unitarian. It is a significant fact that two such men should have been asked to help give us a Bible.

Now to prove these three points:

1st. The principle laid down by Drs. Westcott and Hort and reproduced from them since in the *Presbyterian Review,* tends straight and only to weaken and to destroy the binding force of inspiration in the very words.

Eight articles appeared in the *Presbyterian Review* from April, 1881, to April, 1885. They shook the country, and especially the Presbyterian Church. I do not now speak of the *worst* of those articles—of what was written in the name and spirit of so-called "advanced thought." I speak of what was written in faint protest by Princeton—of what, under doubtful, shifty and apologetic language, gave old Orthodoxy, as to Inspiration, *clean away.*

I say this—I said it in this pulpit two years ago—I said it at the Synod's room and was applauded for it—that when Princeton begins by refusing to call Inspiration an "influence," and by restricting it to "superintendence;" when Princeton goes on to *deny* that the Inspiration in God's Word is the first truth we embrace, and makes it the last truth; when Princeton asserts that "the Inspiration of the Scriptures is not in the first instance, a principle fundamental to the truth of the Christian religion, nor should we ever allow it to be believed that the truth of Christianity depends upon any doctrine of Inspiration whatever"; when Princeton admits that it is a "misapprehension" to suppose that Inspiration is, in its essence, "a process of verbal dictation," or control which God exercised over the very words, then we say that this revamping of the fundamental fallacies of Drs. Westcott and Hort gives Orthodoxy, as to Inspiration clean away.*

And when Princeton again, by another Professor, bristles up to vindicate the "rights of Reason;" when she asserts that in our criticism "we must treat the Bible just like any other writings," *i. e.,* "that the immediate testimony of Scripture to its own Inspiration is not independent of criticism," which means, if it means anything, that that testimony can be criticised, subjected to the "critical instinct" of Drs. Westcott and Hort; when she says that "the witness of the Spirit cannot be a common measure between minds,"

**Presbyterian Review,* April, 1881, p. 226, 227, 232.

and that "the doctrine of Inspiration stands or falls with the results of critical investigation," then we say that in thus making "Reason" the ultimate criterion and arbiter of a Divine inspiration, Princeton, following the wake of Drs. Westcott and Hort, gives Orthodoxy, as to Inspiration, clean away.†

For, to admit that fallen, erring man can criticise a Supernatural testimony is—what is it? To put "Reason" at the bottom of faith instead of God's Word at the bottom of faith. Is?—what is it?—to make man a critic of Scripture instead of Scripture a critic of man; the sinner a judge of the law, not the object of law, which condemns him. And what is this but to give Orthodoxy, in point of Inspiration, away, and follow the line of the rationalistic wave, the New Departure, which, prophesied by Van Oosterzee twenty years ago, has swept through Scotland, floating to his death its Robertson Smith, and now has *us* on its tide.

For we hold, as fundamental, as to Inspiration the self-evidencing light that shines through *ipsissima verba* the very words—their native irradiation. *Πασα γραφη θεοπνευστος*—it is the Scripture itself—the *writing*, not writer—that St. Paul says is God-breathed.

We take the ground that *on the original parchment* every word, line, point and jot and tittle was put there by God.

Every sacred writing, every word as it went down on the primeval autograph was God-breathed. You breathe your breath on a glass; it congeals. So God breathed originally, Divinely, out of Himself and through Moses, through St. Paul, as through a bending and elastic tube upon the sacred page.

And every scrap or relic of that original writing found anywhere in the world (and God in spite of men will take care of it all) will shine wherever you find it by native irradiation, by light convincing, overwhelming and complete, in glory all Divine. We do not say every "conjectural emendation" will so shine—in the transmission of God's word is no room for "conjectural emendation"—but every honest *writing* will so shine.

We take the ground, the Sun needs not a critic. When he shines, he shines the Sun—and so each word of God.

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†*Presbyterian Review*, April, 1883, p. 343, 344, 345, 348, 351.

We take the open ground that a single stray leaf of God's Word found by the wayside by a pure savage—let it be the eighth chapter of John for instance—that that single stray leaf will so speak to that savage, if he can read it, that if he never heard or saw one syllable of the Bible before, that single leaf will shine all over to him, cry out "God!" and condemn him."

That is our doctrine, and *that,* the New Departure, led in by Drs. Westcott and Hort, and their principle in the Revision, weakens not only, but kills and destroys.

2. The principle of the Revision, based on the Vatican and critical instinct, and running through the New Testament weakens and tends to destroy the five points of grace which are founded on "free-will a slave."

The Doctrine of Grace which Luther taught against Rome is not that God makes men able to stand, and yet it depends on themselves after that, to fall or hold out, but the Doctrine is this—that *that* is grace alone which independently of works or merits on our part determines and changes the will, and "not only makes it able to stand, but guards against the possibility of future failure."

The doctrine founds upon the will of God. "Of His own will begat he us"—"it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." In other words it founds upon free-will a slave. "Grace is the denial of the sovereignty and strength of man. In his natural condition man is completely nothing in regard to spiritual life, and the power that calls him from that condition is as independent of his concurrence as that which originally created him out of nothing and brought him into the world."*

This was the doctrine and it laid the foundation of the Spirit's work deep, deep, and deep in the prostration and the bondage of the human will. "Nothing in man," says Luther, "precedes grace, except his impotence and his rebellion."

Such a system as that founds down below all else—all faith—all will or want of will—on Jesus Christ as God.

If He is God He can do anything, meet anything—create

*Dr. Thornwell in his articles upon the Invalidity of Romish Baptism.

—renew the will—awake to righteousness and raise the dead.

The Revision weakens and removes the Deity of Christ in many places—I will mention five:

John III: 13—"The Son of Man which is in Heaven"—the words "which is in Heaven," living this moment as the Jehovah, are in the margin discredited and by Drs. Westcott and Hort are left out.†

Luke XXIII:42—The dying thief's address. The Revised Version bluntly reads, "And, he said, 'Jesus remember me;'" instead of "And he said unto Jesus, Lord, remember me,"—*i. e.*, it leaves out *Κυριε*, Adonai. Jehovah—leaves out his Godhood.

Rom. IX:5—"Of whom is Christ—who is over all God blessed forever." The footnote drops out the assertion and makes it "And of whom is Christ." A full stop. Then—"He, who is God over all"—whoever He may be—"is blessed forever."

I Tim. 3-16—"Great is the mystery of godliness, God was manifest in the flesh." The Revision leaves out *Θεὸς* God, and renders it "Great is the mystery of *godliness, He who* was manifest in the flesh,"—*i. e.*, the manifested One was only *one phase*—the highest—of godliness, the precise rendering for which all the Unitarians have been contending the last 1,800 years.

(1) In the first place, *ὸς "He who"* cannot be right because *ὸς* the pronoun, is masculine and *μυστήριον* to which it refers, is neuter.

(2.) Codex "A" of the British Museum makes it, according to all testimony of 300 years, *Θεος* Dr. Scrivener, the foremost English critic, says it is *Θεος*.

(3.) Codex "C" makes it OC. with a cross mark inside the O and a line over which denotes a contraction.

(4.) "F" and "G," make it *Θεος*—OC. with a line over.

(5.) All the cursives of St. Paul's Epistles—254 MSS., with the exception of two have *Θεος*. These copies were produced in every part of Ancient Christendom and their testimony may be regarded as final.

†The American Revision retains this text, but discredits it in a foot-note.

(6.) Thirty out of thirty-two of the Lectionaries make Θεος.

(7.) More than twenty of the Greek fathers testify to Θεος.

To sum up:

One MS.—Five versions—two late fathers read ὁ "that which"—EIGHT *read* ὅ.

Six MSS—Only one Version, not one Greek father, read ὁς SEVEN read ος.

The footnote to the American Revision shows the same Unitarian tendency. It reads: "Of whom as concerning the flesh is Christ, he who is above all. God be blessed forever."

289 MSS.—Three Versions and more than twenty Greek fathers read with the present Version Θεος THREE HUNDRED AND TWELVE *read* Θεος.*

This sermon was preached June 7th, 1885. Soon after, I went to Europe where I spent nearly three weeks in studying this text I Tim. iii:16 on the great uncials "C" and "A." Through the kindness of Mr. Albert Le Faivre, Minister Plenipotentiary from France to the United States, I had the Codex "C" for one week under my hands to study the membrane with lenses and under full sunshine. The parchment was also held up by an attendant in front of the great window so that the light could fall through the palimpsest page. I have compared the THEOS of line 14 on folio 119, the one in dispute, with every other THEOS on the page and, out of the five, find it the plainest one there. All five are written with two letters—OY, OY, OC, OY, OΩ Two of the five only have the line, the mark of contraction, above. *One of the two, the plainest, is the one they deny.* Three of the five only have the hair mark in the Theta (Θ)—*one of these three is the one they deny.* To put it more plainly—the question is, Is it OC "who," or *is it* $\overline{\Theta C}$ with a line over the two letters and a mark in the *O*, God? It is beyond question the latter. My eyes are as good as any man's.

Again: I have studied THEOS as it appears on Codex "A" (British Museum) with its mark in the Theta and its line

*For the above facts upon 1 Tim. iii:16, I am indebted to a masterly Treatise on the subject by the Dean of Chichester.

of contraction above. As the library assistant, Mr. Jeayes who held the parchment up so that the sunlight could shine through it, said: "That certainly is not an omicron and never was intended for an omicron. If an omicron, why does it have that extra mark inside?" "Oh," they say, "that is marked over." "Why do they say it? Marked over what?" Dr. Scrivener says his senses report it THEOS. "I have examined it twenty times within as many years," he declares, "and seeing (as every man must do for himself) with my own eyes, I have always felt convinced that Codex 'A' reads THEOS." That conviction of Dr. Scrivener is my conviction and on the very same grounds—a conviction so deep that *I will never yield it, nor admit as a text of my faith a Book pretending to be a Revelation from God which leaves that word out.* The Holy Ghost has written it—let no man dare touch it—Great is the mystery of godliness, GOD was manifest in the flesh.

"Oh, but it is only one word!" yes, but one word of Scripture of which it is said "Thou hast magnified Thy Word above all Thy Name!" "Only one Word!" But that word "GOD." Better the whole living church of God should perish than that that one word should perish. If any man take away from the words of the book of this prophecy God shall take away his part." Let criticism pause. The principle at stake is solemn.

Phil. II:10—"That at the name of Jesus every knee should bow." The Revision makes it *"in"* the name of Jesus every knee should bow"†—*i. e.*, just as they would bow in the name of St. Peter, the Virgin Mary or any other. We say the difference between bowing in the name of Jesus and at the name of Jesus, in the sense made here, with Christ exalted on the throne—in spite of the apparent ἐν which the old translators knew much better the force of and how to render—is the difference between making Jesus God and making him a creature—a mere man.

In the Old Testament, by uniformly changing the initial capital letter of the word "Spirit," in those passages, (e. g., Gen. vi:3), where the Holy Spirit, the third Person of the

†The Revision follows here the Douay, Roman Catholic, Testament.

adorable and undivided Trinity is evidently and directly referred to, and spelling the word with a small letter, the testimony of the whole Old Testament to the Divinity of God the Holy Ghost is, as Mr. Cardale has shown, greatly weakened. So too the spelling of words referring to Christ as "redeemer" (Job xix:25); "lord" (Psalm cx:1), with a small letter, derogates from his Godhood.

And weakening the Godhead of Christ the Revision weakens that which makes His Godhead needful to us and available—*the doctrine of the Bondage of the Will.* If we can deliver ourselves we do not need God in our flesh to deliver us. Free will is not then in every sense, as Luther held—a slave.

Luke II:14 betrays such a tendency. We have in the Authorized Version, "Peace on earth, good will toward men." The Revision changes this not only, but gives in the margin—"Greek, Peace on earth to men of good pleasure"—or, as the Roman vulgate has it, "to good-willing men"—*"to men who have a good will."*‡ For this, are only five manuscripts headed by the notorious Vatican. Against it are all other authorities. "Peace to good-willing men!" What the text asserts is that "God has a good will toward men." What the Revision asserts is that *"men have a good will toward God"* which is pure Arminianism. What man on earth has by nature a good will? Against it stand all the other known authorities—fifty-three to five.

Rom. VIII:6 and 7 betrays again such a tendency. "For to be carnally minded is death—because the carnal mind is enmity against God." Here the doctrine is that of total, thorough, universal depravity—carnally minded means a mind through and through carnal. But the Revision renders it "For the mind of the flesh is death—because the mind of the flesh is enmity"—*i. e.,* letting the mind run in a fleshly direction leads to death, to enmity which appreciably lightens the thought and makes another thing out of it.

In this connection I cite some passages from the Old Testament which, to me, show the same drift.

Take Job XV:16—"How much more abominable and filthy is man which drinketh inquity like water." In the Revision—"How much less (clean than the heavens) one

‡"To men of good will," Douay, Roman Catholic, Testament.

that is abominable and corrupt—a man that drinketh iniquity like water." Here a standard proof text for the *race-depravity* drops out. It is only *one,* a man, *any man who does such and such* things.

Take again: Jer. xvii:9—"The heart is deceitful above all things and desperately wicked, who can know it?" In the Revision—"The heart is desperately sick"—makes man the object of a weak compassion where the old translators made him guilty, an object of wrath.*

So too, Ps. 110:3—"Thy people shall be willing in the day of thy power." Subject the Hebrew to the closest scrutiny, and you cannot read with the Revision—"Thy people offer *themselves* willingly in the day of thy power." That is just what they do not do, offer themselves. The will of God makes them willing. Thy people shall be "willingnesses," *N'daboth.*—The plural noun is used to give a sense distributive and vivid. They shall have a new will—every man of them *B'yom Heleka,* in the day of thy "strength," of thy might, thy sovereign concentrated power.

The Revision not only weakens the Godhead of Christ, and it not only weakens the doctrine of the bottomless depravity and helplessness of fallen man and the enslaved condition of his will, but *it obscures the way of salvation by a simple instant act of faith on Christ.*

John iii:15. This glorious Gospel in the Gospel does not escape the sacrilegious hand. The Greek is as plain as A. B. C., "That whosoever believeth in Him should not perish but have everlasting life." In the Revision the words "Should not perish" are left out and the words *"may have"* are substituted for the positive *"have,"*—as if eternal life, after the act of faith, were in any way conditional or doubtful. It weakens the thought of an assured salvation upon the simple act of closing with Christ and trusting in Him.

Rom. v:1. The Revision reads it, "Being justified by faith *let us* have peace." The old text, which is the text authorized by the Greek Church as well, declares, ἔχομεν

*The Am. Rev. puts it "exceedingly corrupt," which is nothing like as strong as "desperately wicked." Gesenius translates אנש "malignant."

that "we *do have it.*" It is impossible for a man to believe on the Lord Jesus Christ and not be at peace with God.

To these instances might be added scores of others showing how ruthlessly the Revised Bible tampers with the text—It leaves out two whole verses Mark ix:44, 46. It leaves out the doxology of the Lord's Prayer. Matt. vi:13. It omits or by a footnote discredits nearly 200 words in the last three chapters of St. Luke, among them our Saviour's prayer for His murderers and the story of the angel strengthening Him in Gethsemane; as also His bloody sweat. It discredits twelve whole verses, the conclusion of St. Mark's Gospel (St. Mark xvi:9-20); and also other twelve whole verses—the story of the women *taken in* adultery—John viii:1-12.*

But I cannot go on with this point, time, not paucity of examples, forbids. In general only let me add, as a loyal son of the reformed theology and of the Reformers, that where any text is in dispute, the Calvinistic sense of it, being opposite to man's carnality, is probably the true one. There is not much danger that we shall, any of us, make ourselves too little—God too great—in the affair of salvation.

3. The third point that I make is the influence of Drs. Westcott and Hort's principle on the orthodox doctrine of Hell.

It is well known that "Modern Thought" has busied itself much with an assumed distinction between the words "Eternal" and "Everlasting." Nothing can be more sad than to find that the word Everlasting in the Revision has been in deference to this sceptical trifling, removed everywhere it occurs as a translation of the word αἰώνιος.

And is then Hell not everlasting? Does Eternal mean less? Something shorter? Were our fathers, the old Divines, Knox and Boston and Baxter and Edwards, all wrong in making the everlastingness of Hell the very fearful part of it? The offset in the infinity of its duration to the infiniteness of the Majesty against whom strikes our sin?

The fact is, the word αἰώνιος is applied to Heaven as

*The American Revision incorporates these last but in a footnote throws discredit on the latter. Codex D, a fac-simile of which lies under my hand, contains them both without a break.

well as to Hell. It is the word which the Holy Ghost equally uses to emphasize the endless, unending durations of joy.

And is Heaven then not everlasting? What then is everlasting? How do eternity, God even, shrink themselves so to the shadows and measures of time. I tell you, men and brethren, the thoughtlessness, worldliness, apathy of this age needs help from no such impressions. Eternity in all its awful measures is too dim to even the most earnest and awake among us now.

The word Hell occurs twenty-two times in our New Testament. In the Revision it is left out ten times, and in every other instance has a note or change which lightens up the idea.

In the Old Testament the word Hell occurs thirty-one times. In the Revision, Sheol replaces it eighteen times. In eight places more, it is weakened by the notes "Grave," "Sheol." Only five times, and all those in Isaiah and Ezekiel, where it may be easily said "the word is figurative"—only five times out of thirty-one is Hell allowed to stand.

In our present Bible the word Hell occurs FIFTY-THREE TIMES. *In the Revision* ONLY FIVE TIMES *without note to relieve the idea.*

In Mark ix:44, 46, 48 our Saviour says three times over, "Where their worm dieth not and the fire is not quenched." The revised New Testament leaves out two whole verses—44 and 46—*i. e.*, leaves out our Saviour's words—put there as we firmly believe, for very and for awful emphasis—*thrice.*

The place which Christ in Luke xvi:23, describes is a place where the rich man "lift up his eyes being in torments." That the word *Hades* substituted by the Revisers gives to the Anglo-Saxon a truer and more vivid notion of "torments" than Hell does, what common sense will affirm?

As for the Old Testament, I will contend it, and there are men too in the Holy Church who will help me to contend it—that "Burn unto the lowest hell"—"sorrows of hell"—"pains of hell"—"deeper than hell," mean something more than is brought home to Anglo-Saxon ears by untranslated "Sheol," and something more, and more unutterable than language can depict—than thought can comprehend.

I will contend, that "Sheol" in every one of the thirty-one instances of the Old Testament where, in the authorized version it is now translated "Hell," means, in fact or in figure, all that Anglo-Saxon ever meant by *Hell;* and that men who change that word and blot away that thought, have God to deal with and no judgment of fallible and feeble man. Hell to disappear from the pages of the Old Testament? Why it is the Old Testament whose "Tophet" and whose "everlasting burnings" (Isa 33:14) whose "undying worm and quenchless fire" (Isa lxvi:24) afford the very background and intensest picture of the frightfulness, eternity and instantaneousness after death of Hell Fire. It is the New Testament that preaches "the acceptable year of the Lord," but it is the Old Testament which adds to this, "the *Day of Vengeance* of our God." Hell to disappear from the Old Testament! You never can sustain the doctrine from the New without the undergirding of the Old. Blotted from one Testament, the ground, the reason and the motive of salvation disappear from both.

What then is the grand summing up of this IV. head of the discourse (made p. 16) as to the TENDENCY of the Revision?

1. A general weakening all along the line toward Rome. This must be, if Rome is to furnish the basal document which is to determine our Bible. No wonder then that it has been labored with such untiring earnestness—worthier, far worthier of a better cause—to make out as in the last Presbyterian Review, pp. 334-341, that "the church of Rome is not so corrupt that she has forefeited her right to be called a church." That she must therefore be accepted as a member of the great holy Christian communion, and that her baptism must be regarded as valid. No wonder I say that men have gone up valiantly to Church Courts to overturn if possible, the declaration of the Old School Assembly of 1845 by a vote of 173 to 8, that Rome is apostate and her baptism as a baptism into an apostate system is utterly invalid.*

*Assembly's Digest (O. S.) pp. 77, 78, "She neither administers Christian Baptism, nor celebrates the Supper of our Lord.

2. A second Tendency of the Revision is to loosen the Revelation of God from the letter, and to cast it floating out upon the winds. How can God inspire thoughts, ideas, but by words. Did you ever have a thought in your mind, an idea that was not in words? Never. If Inspiration is not verbal, *in the very words* it is nowhere.

3. The tendency is to remove from men that fear of penalty, which, say what we please, is the kingbolt of the Divine Government over the world. Take away the doctrine of Hell-Fire and the world would became one great Sodom. This, this it is above all else that holds the clamp on wicked unbelieving men. A fear of suffering the vengeance of Eternal Fire. The doctrine is "Turn or Burn!" short but unchangeable. If there is no Hell-fire to be saved from, there is no Salvation.

4. The tendency of the Revision will be to rebound. Perhaps the thing has gone far enough and men are beginning to tire of tinkering their Bibles, their Creeds, their sound and tried and wholesome and Scriptural standards. Perhaps the craze for "Criticism" has had its day and the better age of faith—subjection to the mind and will of God is coming in. "Faith," said Luther, "is a sixth sense—above all other senses." The highest exercise of reason is to believe the highest kind of testimony. "There will be no new God, nor new devil," says Spurgeon, "nor shall we ever have a new saviour, nor a new atonement. Why then should we be attracted by the error and nonsense which everywhere plead for a hearing because they are new? To suppose that Theology can be new is to imagine that the Lord Himself is of yesterday. A doctrine lately become true must of necessity be false. Falsehood has no beard, but truth is hoary with an age immeasurable. The old Gospel is the only Gospel. Pity is our only feeling toward those young preachers who cry: 'See my new Theology!' in just the same spirit as little Mary says: 'See my pretty new frock!'"

The time has not come for a New Translation of the Holy Scriptures. The Church is not spiritual enough. The Principle has not been settled, and the Data are not all in.

Now let me say in conclusion—nothing but the fear of God—the hand of God upon me could ever drive me to preach the doctrine of endless Hell-fire.

I do not love the notion of Hell any more than any other man does. Sensitive as most men to pain, to sorrow and tears, tender of life as any man, and increasingly so of the life of even a worm, I could well resign myself to say "Hades"—to preach, "My friend if you do not repent, if you die without Christ, if you reject this Gospel at my lips, you will return—you will go away into Sheol! You will wander in the shadows of a heathen Hades!" But I cannot preach so and, by God's help I never will.* The wicked shall be turned into *Hell* and all the nations that forget God.

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*The words "Sheol," (Hebrew) "Hades," (Greek) mean simply *"the invisible world,"* in which are two places and *two places only* —Heaven and Hell. Christ on the Cross, according to the Reformers, sunk under the sorrows of Hell. There, on Him, the Infinite, was poured the penalty infinite. There "the pains of Hell gat hold upon Him." There, "on the tree of the cross, He humbled Himself unto the deepest reproach and *pains of Hell,* both in body and soul, when He cried out with a loud voice *My God, my God! why hast Thou forsaken me!"* The soul of His sufferings were His soul-sufferings. "On the cross," says Calvin, "He endured all hellish agonies in His soul." There, "all God's waves and His billows went over Him." There and not in any Heathen Hades, Romish Purgatory or post-mortem Probation.

When Christ said "It is Finished!" it was finished. When He said "To-day shalt thou be with me in Paradise," that very day He and the saved thief were in Paradise which St. Paul says (2 Cor. xii:2-4) is the "Third Heaven."

RELATIVE VALUE OF THE OLD TESTAMENT.

Hosea viii:12.

"I have written to him the great things of My law, but they were counted as a strange thing."

The point at issue in the whole controversy with "modern criticism" is, whether the Bible can be placed upon the same plane with other, merely human, literature and treated accordingly, or whether, as a Divine Revelation, it addresses us with a command and sanction? The power of the Book is shaken from the moment we deny its *a priori* binding claim on our belief and obedience. The Book is a royal document, or series of documents issued by the King of kings, and binding upon every subject. The Book, then, is to be received with reverence by one who falls upon his bended knees beneath the only shaft of light which, from unknown eternity, brings to the soul the certainties of God—of His dealings in grace with men, and of a judgment.

The Old Testament is—in some sense—more awful than the New—as it begins with a creation out of nothing—as it thunders from Sinai, and as it prefigures and predicts the momentous facts of Calvary and the Apocalypse.

God the Invisible appears in Genesis and discloses Himself—from the first—in the mystery of three Persons. God's holiness and the certainty that sin shall be punished, is revealed in the awful catastrophes of the Fall, of the Deluge and of Sodom. His mercy is conspicuous in Sacrifice, from Abel's altar down through hectatombs of Blood, to the last sublime tragedy of Golgotha. The wonder and the glory of His purpose shine in the raptures of Enoch and Elijah—in the flaming wheels of Ezekiel, and in those visions of Daniel which picture the confirming of the kingdom in the hands of the triumphant Messiah by the ineffable Ancient of Days.

But it has been represented that the Bible has twisted itself up like a worm from the dust by an Evolution in which the human element is most conspicuous. In place of the

doctrine "*I* have *written* to him the great things of My law" —"all Scripture, *the writing*, is given by inspiration of God,"—in place of the dictum of Christ, "It is *written*," there has been conceived a notion which lifts inspiration from the writings to the *writers*, and then begins to prate, with owl-like wisdom, of degrees of inspiration—shading these degrees away until—, to use one of the favorite illustrations of this rationalistic school, the feathers at the tips of the wings of the eagle are dead things as compared with the heart of the bird. Certain statements—like the nails on the ends of the fingers, may be excluded as worthless.

Now for the Old Testament,—

If we lose it, we lose our Bibles—if we shake it, we shake our Bibles, for nothing can be more true than that axiom of St. Augustine—*In Vetere Testamento, Novum latet; in Novo Testamento, Vetus patet*,—"In the Old Testament the New lies hidden, in the New the Old is made known." Grant that a human element is in the Old Testament, who can determine how far that element extends? No one. Grant that something has been found out about the Bible, within the last fifty years, that makes it less reliable—less inerrant, in plain English, less free from mistakes than it was,—in some ways, a book that is under *suspicion*, and the result is that the mind is unsettled. Belief rests upon a less secure basis than it did. Grant that some geographical or chronological statements are inaccurate—go a little further, and assume that the men whose names are attached to the books did not write them—that Moses is a fictitious character invented after the captivity—that Deuteronomy was written by reformed Jews who got their ethics in Babylon—that there were no "ethics," i. e. *morality* in the days of the Judges—that the stories of Jephthah and of Jael are atrocious—that the XI of Hebrews might as well be sponged out if one is going back to the Old Testament for examples of any living faith implying spiritual and consistent conduct—that—passing over Isaiah who is a composite character made up of several different men, and Ezekiel and Daniel who are of inferior consideration, the great and perhaps the only authentic prophets are Hosea, Amos and Jeremiah who lived at the close of the Theocracy when

Israel, as a nation, was practically done with and "the times of the Gentiles" were about to come in.

Grant that Ecclesiastes was not written by Solomon but put in the mouth of Solomon as Browning puts reflections into the mouth of Fra Filippo Lippi; and that Job, as a character is perhaps historically as true as Hamlet upon whom Shakespeare's tragedy was founded,— Grant this, and then grant that the story of the Fall itself, on which St. Paul grounds all his theology, is but a myth—or as Westcott and Bishop Temple—not to speak of pronounced heresiarchs—put it, an *allegory* covering a long succession of evolutions which had done their work, in forming man such as he is, before the narrative begins— Grant these things and what becomes of the awful impress of responsibility laid on the conscience by the Sacred Volume? What becomes of the tremendous parallel between the First and Second Adam on which is built the covenant of Grace?

As a counterpoise to a tendency so dangerous and to errors so radical, let us inquire.

I. What is meant by the Old Testament?
II. What is meant by its being inspired?
III. What is its value relative to the New?

I. *What is the Old Testament?*

It is the word of God—the *very* word of *very* God—"I have written to him the great things of my law."

1. The Bible *claims* to be the word of God. No literature in the world can for one instant be compared with it. It is evidently on a plane above the natural.

Nor can anything be alleged against a *supernatural* communication from God. Neither science, nor history, nor criticism, nor any fact we know, nor any postulate we can conjecture, can bear evidence against the Divine origin of the Hebrew Scriptures. There is no reason, and there can be none, why God, who has made man in His own image and capable of communion with Himself should not speak to man and, having taught him letters, *write* to man, in other words, to put His communication in permanent form. The man who denies the supernatural is one who contradicts his own

limitations. Either HE is the universe, or there is something outside of him. Either he is his own god or there is a God above him. The inspiration of the Old Testament, including that of the whole Bible, is a matter, first of all, of pure Divine testimony, which leaves us nothing but to receive it. God says, "I am speaking." That ends it. The instant order of the Book to every reader is "Believe or die!"

2. The Book brings with it its authentication. Who would think of standing up under the broad blaze of the noonday sun to deny the existence of the sun? His shining is his authentication.

In like manner the Old Testament, by the supernatural truths which it reveals, by the supernatural facts which it records, by its supernatural appeal to heart and conscience, by the witness of the Holy Ghost, and by its influence in uplifting lands and ages, radiates itself through all horizons as Divine.

3. The Old Testament contains the oldest records of the world—records dating back of all history, of all relics, of all memory or reach of man—records which, in their earliest pages, cannot be confirmed, because there are no data beside them—which run back of the dimmest tradition and which only in later periods begin to receive confirmation, as they universally do, from fragments of Assyrian cylinders and ruins of Egyptian monuments. God, back of all profane history, tells us of the origin of nations, of the Flood, of the antediluvian era, of creation, things otherwise and utterly beyond our ken.

4. The canon or volume of the Old Testament, as we have it, containing thirty-nine books, is identically the text that Christ had, and that He endorses, quoting from its every part.

In the first place, there are no other books in the world, written in Hebrew, which date from before Christ's day.

Again: The volume from which Christ quotes was in existence and identically the same as now, when the Septuagint translation into the Greek was made, 280 years before Christ.

Again: The Hebrew Bible which we have, containing the thirty-nine Old Testament books, has come down to us preserved with a care beyond that ever given to another book. The Jews cherished the highest awe and veneration for

their sacred writings which they regarded as the "Oracles of God." They maintained that God had more care of the letters and syllables of the Law than of the stars of heaven, and that upon each tittle of it mountains of doctrine hung. For this reason every individual letter was numbered by them and account kept of how often it occurred. In the transcription of an authorized synagogue MS., rules were enforced of the minutest character. The copyist must write with a particular ink, on a particular parchment. He must write in so many columns, of such a size, and containing just so many lines and words. No word to be written without previously looking at the original. The copy, when completed, must be examined and compared within thirty days; if four errors were found on one parchment, the examination went no farther—the whole was rejected. When worn out, the rolls were officially and solemnly burned lest the Scripture might fall into profane hands or into fragments.

The Old Testament, precisely as we have it, was endorsed by Jesus Christ, the Son of God. When he appeared on the earth, 1,500 years after Moses, the first of the prophets, and 400 years after Malachi, the last of them, He bore open testimony to the Sacred Canon as held by the Jews of His time. Nor did he—among all the evils which he charged upon His countrymen—ever intimate that they had, in any degree, corrupted the canon, either by addition, diminution or alteration of any kind.

By referring to the "Scriptures," which He declared "cannot be broken," the Lord Jesus Christ has given His full attestation to all and every one of the Books of the Old Testament as the unadulterated Word of God. In his conversation with the two going to Emmaus, when, beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself, He gave express endorsement to the whole canon, and to the canon as a whole. Again when—just before His ascension, He said to his apostles, adopting the three-fold division of the Old Testament known to them—"These are the words which I spake unto you while I was yet present with you, that all things must be fulfilled which were written in the *Law of Moses,* and in the *Prophets* and in the *Psalms* concern-

ing Me," He endorsed the Books, one and all. Our Blessed Lord puts "what is written" equal to His own declaration. He saw the Old Testament inspired from one end to the other, divine from one end to the other. Ah! how He valued the sacred text.

Our modern critics, with arrogance which rises to daring impiety, deny to Christ the insight which they claim for themselves. The point right here is this, Did Jesus fundamentally misconceive the character of the Old Testament? Did he take for a created and immediate revelation what was of a slow and ordinary growth? Or was He *dishonest,* and did He make about Abraham, for example, statements and representations which belong only to a geographical myth—a personality which never existed?

The authority of Jesus Christ, God speaking—not from heaven only, but with human lips—has given a sanction to every book and sentence in the Jewish canon, and blasphemy is written on the forehead of any theory which alleges imperfection, error, contradiction or sin in any book in the sacred collection.

The Old Testament was Our Lord's only study book. On it His spiritual life was nurtured. In all His life it was His only reference. Through His Apostles He reaffirmed it. Five hundred and four times is the Old Testament quoted in the New.

5. The whole Jewish nation, down to this day, acknowledge, *without one dissenting voice,* the genuineness of the Old Testament. The Book reflects upon them and condemns them; it also goes to build up Christianity, a system which they hate, and yet, impressed with an unalterable conviction of their divine origin, they have, at the expense of everything dear to man, clung to the Old Testament Scriptures.

6. All churches, everywhere and always, and with one accord, declare the Bible in both Testaments to be the foundation of their creed. All the fathers, Melito, Origen, Cyril, Athanasius, in their lists include the whole thirty-nine books. The Council of Laodicea, held in the year 363, names and confirms them.

7. The books hang together and form one perfect unity which cannot be impaired in the smallest particular without mutilation and loss. The attempt to remove any book or part of a book would at once open an unthought of gap which nothing *but* that book or fragment could fill. A while ago an effort was made to discredit Jonah as fable, but it was found that the Deity of Christ went down with Jonah, that the linchpin between the Testaments fell out with Jonah, and the mass of evidence in favor of the book became so overwhelming that its doughty opponents beat a hasty and cowardly retreat into apology, retraction and silence.

II. *The Old Testament is inspired from end to end*—that is our second point. What do we mean by this?

We mean infallibility and perfection. We mean that the books are of absolute authority, demanding an unlimited submission. We mean that Genesis is as literally the Word of God as are the Gospels—Joshua as is the Acts—Proverbs as are the Epistles—the Song of Solomon as is the Revelation. We mean that the WRITINGS were inspired. Nothing is said in the Bible about the inspiration of the *writers*. It is of small importance to us who wrote Ruth. It is of every importance that Ruth was written by God.

How did God write? On Sinai, He wrote, we are told, with his finger. We are told this in seven different places. "The tables were the work of God," says Moses, "and the writing was the writing of God." "The Lord delivered unto me two Tables of Stone written with the finger of God." Let me think, every time I read the ten commandments, "God's finger traced the square Hebrew characters that make these words. But, if this be true of Exod. XX, then it is true of the whole Canon. The human element vanishes and lays bare the Divine. It is God who writes the Book—a letter and a message straight from heaven. "I have written to him the great things of My Law." On the original parchment every sentence, word, line, mark, point, pen-stroke, jot, tittle, was put there by God.

But God wrote, not only as on Sinai, but also through men. How did He do this?

He did not do it contrary to them; as one would take the

fingers of a wilful schoolboy and force them to make certain marks on a slate or in a copy-book.

God wrote above them, for they themselves "inquired what things they were which the Spirit of Christ which was in them did signify." "Unto whom it was revealed that not unto themselves but unto us did they minister the things which are reported."

God used men with different degrees of style. He made Amos write like a herdsman and David like a poet. He made the difference, provided for it and employed it because He would have variety and adapt Himself to all classes and ages.

He wrote *through* the men. How did He do this? I do not know. The fact, I know, for I am told it. The secret is His own. I read that "holy men of old spake as they were moved"—then they did not choose their own language. I do not know how the electric fluid writes letters on a strip of paper. I do not know how my soul dictates to and controls my body so that the moving of my finger tips is the action of my soul. I do not know how, in regeneration, God does all and I do all. He produces all and I act all, for what He produces is my act.

Inspiration is a matter of Divine testimony. It was God Himself, we are told, who "at sundry times and in divers manners, *spake,* in time past unto the fathers *by* the prophets."

"But there are *variations* in the readings!"

There may be in some cases in the copies—but none in the original—which God made and which He will preserve in spite of all variations. "Forever, O LORD, Thy word is settled in heaven." If settled *there,* earth cannot move it.

"But there are discrepancies—contradictions."

No! Scores of times I have corrected myself, but never God's word. Patience and a larger knowledge will solve every knot. Dr. Hodge of Princeton, says: "Not one single instance of a discrepancy in Scripture has ever been proved."

The Scripture of the Old Testament must be directly inspired because it reveals, behind the act, the inner, secret thoughts and motives. Who but the Searcher of hearts,—what man or angel were competent for this?

The Scripture of the Old Testament, as a revelation, must be free from error, or, if not, it is inferior to certain works of man. Euclid, for instance. Algebra, for instance. He who charges error charges it on God.

The Scripture of the Old Testament must be directly inspired because it reverses human thought and gives God's order—a spiritual order, not man's. Would all the united wisdom of men have led them to relate the history of the creation of the universe in a single chapter, and that of the erection of the Tabernacle in thirteen? The description of the great edifice of the world, would it not seem to require more words than that of a small tent? That would be man's thought. What is God's? The Tabernacle was a figure of the Church, and God would show that the world is less than the Church and was created only as a platform for the Church by which His manifold wisdom is to be made known to principalities and powers.

So far from the Bible being imperfect in its beginnings and growing to be perfect—rising as it advances, from a merely ethnic level to a higher level is, from the first, supernatural and therfore perfect—perfect as God, of whom it is the absolute and inerrant disclosure and transcript. Unchangeable as God is, its *ipse dixit* is final.

The historical books of the Old Testament, as we have them in their order down to II. Kings, are logically and chronologically successive—in the line of God's purpose and His working, as they ought to be—and they form a succinct and continuous history which is supplemented, but not deranged by other books.

The contention of the Modern School is that the books and even their contents are not chronological but simply a congeries of material thrown together by compilers. But never does the name of a compiler appear. No one yet has had imagination enough to invent a plausible name.

According to this theory Moses could not have written Genesis 1 and 2, because the abstract name of God is given in the account of creation but the covenant name *"Jehovah"* when it comes to fellowship with man.

It is said, too, that Abraham was a myth intended to represent a period and tide of emigration. It is said that the story of Joseph was written by two men, one of whom was friendly

to Reuben and the other to Judah. It is said that the religious laws and ordinances of the Old Covenant were not given once for all, in permanent form, from Sinai and in the Pentateuch, but grew up under human teachers and by a process of natural development or evolution, so that Deuteronomy is the last of all the books—except perhaps the Psalms, only two of which, the 7th and the 18th, were written by David—the rest were *exilic* and dated from Babylon.

The result of all this is what! To discredit the statement repeated in almost every chapter of Exodus and Leviticus—"And the Lord said to Moses." "As the Lord commanded Moses." To charge Christ with falsehood, who says "Moses said," "Moses taught you," "David says"—quoting as He does not from the 7th and the 18th only, but from the 41st, the 110th, the 118th and other Psalms. The result is to disintegrate the Bible and throw it into heaps of confusion mingled with rubbish—to shake faith to the very foundations and scatter Revelation to the winds. It is to elevate Robertson Smith, Wellhausen, Baur, Astruc, Cheyne and other heretics, who seem to have taken God into their own hands, to a level with the Saviour of men and His prophets, whom they criticise freely. This is not exegesis, it is conspiracy. It is not contribution to religious knowledge, it is *crime!*

Think of the amazing, the stupendous difference between Christ quoting from a human compilation, or from the living Oracles of God! "I came not to destroy," He says, "but to fulfil"—to fulfil what? A hap-hazard collection of Ezra's time—made up of fragmentary documents of men, some of whom had an inspiration little above that of Browning and Tennyson!

III. What then, is *the relative value of the Old Testament?*

1. It is of equal value with the New. We have seen that every word of it was penned by God. The words of God are of an equal value.

2. The Old Testament impresses the most awful truths concerning the personality and holiness of God and the certainty of His law and its penalty.

In the Old Testament God is seen above, apart from the universe—not immanent, but pre-manent—Self Existent, while the universe depends upon Him, creating it, controlling it and working in and through it.

In the Old Testament the holiness of God is seen reflected in His law and its penalty. Sinners against nature die. The Antediluvians die. The Sodomites die. Nadab and Abihu die. Leprosy seizes Gehazi. On Sinai the Law thunders as nowhere else in the whole Bible. The mountain rocks under the presence and voice of Jehovah. Hell in its most awful disclosure lies open in the Old Testament. The steps of men are seen "taking hold on hell." "The wicked shall be turned into hell." "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? Who among us shall dwell with Everlasting burnings?"

3. The Old Testament teaches and impresses each one of the doctrines of grace.

The doctrine of *depravity.* It shows sin a serpent in the Garden. It declares that every imagination of the thought of man's heart is only evil continually. "Behold I was shapen in iniquity," says David, "and in sin did my mother conceive me." St. Paul, to emphasize the depravity of man, quotes everywhere from the Old Testament.

The doctrine of *election* is taught everywhere in the Old Testament. "Jacob have I loved, Esau have I hated." "Blessed is the man whom Thou chooest and causest to approach unto Thee." Israel is everywhere a chosen people.

The doctrine of *justification* by *faith* is explicitly taught in the Old Testament. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying: Blessed is the man whose iniquities are forgiven and whose sins are covered."

The doctrine of *regeneration*—of a new heart, of a new birth, of a new spirit—is taught in the Old Testament. "Create within me a clean heart, O God, and renew a right spirit within me." "A new heart also will I give unto you and a new spirit will I put within you." Christ tells Nicodemus, a master in Israel, that he ought to have known this.

The doctrine of the *preservation of the Saints* is everywhere taught in the Old Testament. "The mountains shall

depart and the hills be removed before God will ever break His promise to save His people who trust Him." "Israel shall be saved in the Lord with an everlasting salvation."

Had we the Old Testament alone it would be sufficient to save us. I myself was converted on that very part of Isaiah which the critics say he did not write. Men have been converted by the millions and are now in heaven who never knew anything but the Old Testament. They found God in it, and so may you and I.

4. The Old Testament throws a light upon Christ and upon the whole Christian system without which the New Testament could not be understood. Atonement looms in Abel's altar and runs on to the Great Substitute to be stricken for His people, upon whom the Lord hath laid the iniquity of us all. "The life of the flesh is in the Blood." says Leviticus, "and I have given it to you upon the altar to make an atonement for the soul—for it is the Blood that maketh an atonement for the soul." Blood drips from each page of the Old Testament. Each letter stars crimson. What is all this, if not Christ? The Old Testament is the dictionary and key to the New. If *with* the Old Testament and without Christ we were helpless, equally—*without* the Old Testament and with Christ—we should be helpless. I beseech you, therefore, Brethren, beware of what is called "the modern school."

5. The entire Old Testament is *typical*. "*All* these things," says St. Paul, were types—τυποι, ταυτα δε παντα. There is a mystical sense in the Scripture which ought to make men afraid of it. God and His purpose runs through it all. Melchizedeck, Joshua, David, Solomon, Jonah, all typify Christ. Christ was the Manna in the wilderness. Christ was the Stricken Rock. Hagar is the Covenant of works, Sarah is the Covenant of grace. Turn the pages reverently, prayerfully, I beg you, for these and ten thousand other mysteries, undiscovered yet, lie hidden in these Oracles of God. There is a closeness and a detail of correspondence between the story of ancient Israel and the experience of the Christian soul and the life of the Christian Church which is the result of no accident—the caprice of no compiler.

"Sweet fields beyond the swelling flood,
Stand dressed in living green,"

is no pictured fancy of what the Old Testament reveals.

6. The whole Old Testament is *prophetic* of Christ. "These are they which *testify* of Me." Each phase of His suffering is depicted down to the casting of lots for His vesture: each phase of His glory from His triumphant entry into Jerusalem upon an ass's colt to the consummation of His Messianic and Davidic throne. St. Paul tells us that the Gospel of God to which he was separated, had been "promised before by the prophets in the Holy Scripture concerning His Son Jesus Christ our Lord." St. John tells us that "the testimony of Jesus is the *spirit* of prophecy." The whole Old Testament, from Genesis to Malachi, spells "Jesus," "Jesus only."

"Christ is the end, as Christ was the beginning;
Christ the beginning, for the end is Christ."

7. The entire scheme of right and sound theology depends upon the Old Testament. St. Paul argues in Romans and in Galatians that Abraham was not justified by works but by simple *faith* and therefore that we may be. He argues in Romans 5 that if the whole race fell by representation in Adam as their federal head—if we were condemned on the ground of what ONE man did, without having a hand in it—then there is a loophole by which we can be saved on the ground of what another Man—a second Adam—has done, without having a hand in that either.

May God enable us to seize upon that loophole of escape and rescue and to shun the errors which are in the air all around us and are drifting so much of the misdirected zeal and learning of the present generation into a blind alley, from which there is no safe issue but return.

COSMOGONY: A STUDY OF THE FIRST TWO CHAPTERS OF GENESIS.

"In the beginning, God created the Heavens and the Earth!" Here are the Pillars of Hercules through which we pass from Time with all its changes. into Eternity—a shoreless, changeless sea. Here are the frontiers of human exploration, beyond which rolls and surges the illimitable Ocean of Deity, self-existent, blessed forever and independent of all creatures.

The first utterance of the Bible fixes it that matter is not eternal. That there was a point when the universe was not and when God, by simple fiat, brought it into being. So that, as the apostle says, He called the Existent out of the non-existent—the visible from that which had no visibility. In other words, God made the world out of nothing—an awful nothing—the idea of which we cannot comprehend. A lonely and a solitary Worker, out of emptiness, He created fullness—out of what was not, all things—getting from Himself the substance as well as the shaping—the fact as well as the how.

In the beginning, God created the Heavens and the Earth! He had to tell us that, for He *only* was there. He had to *tell* us that, but—being told, we, at once, believe it, for everything outside the self existent must have a beginning. Matter must have had a beginning, for—push its molecules back as far as you will, either matter was the egg out of which God was hatched or God hatched matter. Can there be any question as to which of these is true?

"In the beginning, God created the Heavens and the Earth." If this first sentence is unauthentic, the whole Bible is untrue and for six thousand years men have been duped and deluded who have loved and cherished its teachings.

If this first sentence is, however, to be relied on, then God is the author and the book is true in all its chain of history and doctrine—true throughout.

The credibility of the Bible, then, depends upon the truth of the First Chapter of Genesis. If that chapter is clean

and clear in all its statements, so is the Book. If that chapter contains "a few small scientific lies," then the Book is a caries of deceptions from cover to cover. Thus we are either Christians or sceptics!

The Bible says: "In the beginning God created the heavens and the earth." Heathen philosophy has always said: In the beginning the universe commenced to *evolve* itself. The Bible says: "God created man male and female and, from one pair, *one race*." Ancient philosophy knew nothing about this. Each tribe, each nation had its own local traditions, deities and legends. The original bond uniting all people, in one blood, was unknown. Each nation was supposed to have sprung directly from the earth, or to have emigrated from a region where their ancestors so sprung. Outside of the Bible nowhere was there a notion of the human race as a unit, nor of its having any other than an *autochthonous,—i. e.,* a material and earthly origin.

It has been claimed that no essential injury is done to Christian faith by concessions made to modern criticism—that if one believes in redemption, it is of small account what he believes of creation. But men who speak so rashly, overlook the fact that creation is the basis of redemption,—that there must be man and man FALLEN before there can be man *saved*—and that the belief in creation depends entirely upon the acknowledgment of Genesis, as a historical document. The First Book of the Scripture is the germ of the whole—the root out of which grows every idea that is found in the Bible. It is not possible to kill the germ—to hurt the root without destroying the tree.

The Book of Genesis then, occupies a position of pre-eminent value and sacredness. With what an awe should we unfold its pages. But for this Book, man would not know how he had been formed, nor for what purpose—he would not know that he was in the image of God created with the promise and the prospect of an everlasting life. The earlier chapters of Genesis, by revealing to man what manner of being he is, and what are his relations to God, lay the foundations of all true piety—all saving knowledge and all real and genuine religion.

"In the beginning, God created." This destroys the eternity of matter, *but*—matter once created, there is a choice in describing its progress.

One thing: as to what is left out. A chasm of ages on ages splits between the first verse and the second. "In the beginning, God created the heavens and the earth, *But* the earth was *Tohu vah Vohu,* without form and void.

It was not created so, for God creates nothing imperfect, and the prophet Isaiah expressly says, "He created it not *Tohu*"—it was not created without form and void. Then there had been a change and a lapse in it.

Here, then, between the first and second verses, comes in the history and fall of angels. That must be passed by for the present. Undoubtedly God could have stopped to describe the heavens—angels and archangels, cherubim and seraphim, thrones and principalities and powers—the manner and the reason of Satan's fall and how he drew legions after him into the abyss, plunging our solar system, his special province, into chaos.

But to have stopped on this would have been to confuse everything. We do not put syntax into an A. B. C. book —nor the Binomial Theorem into the first pages of algebra. To have delayed on this would have involved the use of heavenly language which we could not understand, or if earthly words were used, our thoughts must have been wholly diverted from ourselves, our frailty, our guilt and need, to an unwholesome speculation about things which do not concern us.

Because the Bible is addressed to the inhabitants of earth, it comes down to earth as soon as possible, and speaks to us in a terrestrial language. If, then, it gives us the facts about the earth, as they occurred,—and if it states them according to *appearances* without going behind the appearances—if it speaks of the sun's rising and setting, that is only common-sense, it is only speaking as the wisest astronomers among us do, who know perfectly well that the sun does not rise nor set at all, but that the Earth turns toward and away from him—and yet they talk of sunrise and of sunset, too.

The Bible, to be useful to us, must speak according to appearances. If one were describing a panorama, he would

not confuse his description by going back of the moving picture to the machinery which was working behind it, nor proceed to tell how the artist came to conceive the thought of a panorama, nor when nor how he planned the part and details of the moving scene. A person coming home to you and attempting to give you some distinct notion of the panorama itself would not philosophize but would start with the painting, as it starts and follow it, in memory and in narrative, as it unrolls before his eyes.

Such is God's method in describing the Creation—His simple, sublime and common-sense method—a method involving the soundest philosophy—if we wish to employ such a word.

For suppose that, instead of giving us a popular and easy book, God had set forth to give us an abstract and scientific one,—from what point of observation shall He speak? Shall He start from the sun and tell us that the earth is a globe, and give us its relations to the sun? Or shall He go back of and above the sun and speak from Alcyone and tell us all about other solar systems and their circulations in the heavens? Shall He speak in such a way as to be intelligible to the age of Shem, or of Ptolemy, or of Copernicus or to that of some later and future astronomer who shall have discovered more than they knew?

Besides: where, in all this, were a revelation concerning God Himself, and our relations to Him and especially as fallen creatures who need to be saved?

As De Quincy has suggested, it would have been impossible for any messenger from God to have descended to the communication of mere worldly scientific truth.

First. Because such a descent would have degraded and neutralized his mission by pandering to profitless and dissipating curiosity.

Again: it would have raised disputes in which all spiritual truth would have been lost. Suppose the speaker to have made the statement that the earth is moving at the rate of one thousand miles an hour,—one man cries out, "Ridiculous—I do not feel it move." A discussion begins which puts a pause to anything further. The inspired speaker or writer is ruined with his audience by stating a scientific truth in advance of them. He feeds them with meat and not with milk which they are able to bear.

Then, again: The Bible must not teach anything which man can teach himself. A Revelation from God is given to tell us—not what we do not yet know, but what we cannot, without it, by any possibility, find out.

What we can find out by study, investigation and discovery, God leaves us to find out. That is His wise arrangement for enlarging and developing our powers. Nor will He interfere with that arrangement. He will not come into the world to tell us about astronomy, steam, electricity and chemical elements. We must, for ourselves, invent the telescope—the condensing cylinder—the battery, the retort. God will not dishonor Himself by descending into the arena of science to make Himself man's rival and to contend with him—so to say—"for His own prizes." A Revelation has not come into the world for the purpose of showing to indolent men what, by faculties already given, they may show to themselves, but, to shine in upon their moral darkness and disclose things wholly supernatural and beyond the ken or reach of human powers,—facts, like the Trinity—Incarnation—Salvation, and Eternal Justice burning to the depthlessness of hell.

So, then, to do us any good, the Bible must speak to men on earth in a terrestrial language and, beginning with the plain statement of necessary facts, go straight forward, leading man—with light enough from the very first to save him, on into the vast disclosures of the Scheme of Grace, as he is able to bear them.

This is the Common-Sense of the First Chapter of Genesis—The fact of an instantaneous and perfect creation is stated.

Then—omitting the fall of angels, with the catastrophe which it involved to our earth, and the satanic forms of Saurians and other horrible reptiles into which the fallen angels were cast,—the second verse in contrast takes up the earth in collapse and in six days builds it up again. The Hebrew verb, *bara,* "to create from nothing," is used in the first verse, but in all the succeeding verses, with two remarkable exceptions—the creation of animal life on the fifth day, and the creation of the human soul on the sixth—another verb, which signifies "to modify" or "shape," is con-

stantly employed. God creates only at crises and from necessity. Then He revamps and moulds to higher forms, and varied uses. So we read, in the first verse, *bara,* "He created," but, afterward, *asah,* "He made or stretched out the firmament," and so on.

As to the days of Genesis I., there is no geology in them —that is to say, there are no ages upon ages of Silurian and other changes. Whatever geological phenomena we may not refer to the flood, and it will no doubt largely account for them,—whatever other cataclysms and melting of the rocks, and whatever reptilian age there may have been, occurs between the first and second verses of the chapter. There, in the split chasm and in the silence, which God Himself has left unfilled, Geology has all the room it wants in which to work.

As to the *length* of the Creation days. Men have stoutly contended that they were not days—that the Hebrew *yom* does not mean days, but indefinite periods.

In reply, it is easy for the Christian scholar to say: The word *yom* might possibly mean an indefinite period, if there were any necessity or call for this—since "one day is, with the Lord, as a thousand years, and a thousand years as one day." But there is no necessity, but great confusion, in making the Genesis days each of them one thousand years long:

1. In the first place there is the "evening" and the "morning"—the sunset of the first day and the sunrise of the next described. Diurnal days are twenty-four hours, not one thousand years long.

2. No solid reason whatever appears why the word "day" should be taken or explained in a figurative, metaphorical sense. If God meant "indefinite periods," there is a Hebrew word for it. If He meant years He could easily have said "years," or "centuries," or "millenniums," or "eons." If He said "days," He means days—He means us to get that impression.

3. The work of reconstruction could have been instantaneous—light, darkness, sea, land, plants, animals and man might have been brought into being at once, had God willed it. Why not, then, in successive stages, marked by

revolutions of the globe? It is not said, in Genesis I., that the present arrangement of our world, as a suitable place for man, was a work of creation or making out of nothing. It is distinctly said that "in the beginning, God created the heavens and the earth," and that afterward, in six days He made material and created things to *assume* their present form. A man may make a table or a sofa in six days, but no one supposes he made the wood in six days. On the first day the earth was without form, but the materials for rearrangement were there. On entering a foundry, we often see a large number of broken pieces of machinery ready to be recast into different shapes and machines from what they were before. So with the earth in chaos on the first day. All the forms of the preceding plan had been broken up, awaiting the word which was to call them afresh into shape and beauty. The materials for the re-arrangement were there—then in six days the re-arrangement was completed.

In six literal, natural days, for:

4. If the *Sun*, which had been obscured before by darkness and mephitic vapors, appeared again the fourth day, then the first three days were common, ordinary days, and then, too, the fifth, the sixth, and the seventh. And,

5. It would have been impossible to guard the keeping of the Fourth Commandment on any other than a twenty-four-hour basis. God commands us to keep the Sabbath because He kept it,—not because He rested for a thousand years after creating Adam, before He did anything else,—leaving Adam and Eve one thousand years in Paradise,—and not because He is indefinitely keeping it now, but because He actually and definitely kept it then and caused Adam and Eve and all the animals and all creation to keep it as the last and fitting *finale*—when He had finished His work.

Now, take it the other way, and read the Fourth Commandment in the critical light: "Remember the seventh indefinite period to keep it holy. Six indefinite periods shalt thou labor and do all thy work, but the seventh indefinite period thou shalt not do any work, thou nor thy son nor thy daughter, . . . for, in six indefinite periods the Lord made heaven and earth, the sea, and all that in them

is, and rested the seventh period, wherefore the Lord blessed the seventh indefinite period and hallowed it"—That is to say, there is no such thing as a Sabbath of twenty-four hours and the Commandment placed as the very key-stone and decalogue is shown an absurdity! But,

6. The controversy concerning the Sabbath, which commenced with the apostasy and has continued ever since, was foreseen before the creation and it was for that very reason, according to the Scriptures, that the six days of twenty-four hours each, were made the divisions of the Genesis week. "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, WHEREFORE, the Lord blessed the Sabbath day and hallowed it." In confirmation of this, we find the Lord saying: "Verily, My Sabbaths ye shall keep for it is a *sign* between Me and you throughout your generations. Six days may work be done, but in the seventh is the Sabbath of rest holy unto the Lord. It is a *sign* between Me and the children of Israel forever. For in six days the Lord made heaven and earth, and on the seventh day He rested." The Sabbath was instituted in Paradise and ever since has been a sign and a testimony that in the six natural days preceding its institution the Lord was working and that He rested on the consecrated seventh day.

7. The Sabbath Law founded on Genesis I. lies in the very constitution of moral being. God has so adjusted man and nature that one-seventh of our time must be given to Him, or the world goes to ruin. Heathenism depends on getting away from this law. Heathenism has no sabbath, and heathenism speaks its own condemnation. True religion depends on getting back to the sabbath. So far from being an appendage to the decalogue, the Fourth Commandment is basal. It is the center and root. If there be no periodic and appointed time of rest, then there can be no proper worship of God—no general agreement as to any time; and no proper opportunity in which, apart from worldly cares, to consider what is due to God and what is due to man. *Idolatry* goes with the abolition of the sabbath, and disobedience, murder and uncleanness go with the abolition of the sabbath. On the Fourth Commandment hangs the whole Law. It is fundamental—so fundamental as to be the ground-work of everything.

God only knows the exact proportion of time which we should offer as a tribute to Him. He requires the one-seventh part of our lives. He has fixed the proportion as He has fixed seven notes in music—seven colors in the spectrum—seven wave-beats in light and in the ocean. The number seven, called by the fathers *aciparthenos,* "always a Virgin," follows the Lamb whithersoever He goeth. It is the Lord's Day and He made it and we will rejoice in it and be glad.

It is a day—not a century. How could a dying creature work six centuries and then do nothing for a hundred years? It is a day—not a year—how much more suitable for man, frail transitory pilgrim here, to have rest often—than to work incessantly six years and then do nothing!

The First Chapter of Genesis lies at the bottom of everything. It founds creation on God, and religion on the Sabbath. Take away the first—creation, and you have *chaos.* Not perfection, but chaos, and chaos without a fall—unaccountable chaos—call it atoms—call it fire mist—swell out your pomposity and call it the *Nebular Hypothesis*—in English, "the Nebular Guess,"—Call it what you please—it is something without a First Cause. It is rank heathen speculation and darkness. Take away the second—the sabbath, and there is no meeting-ground on which to worship, and the knowledge of God, even if a God be granted, is lost.

The second Chapter of Genesis makes a transition. It passes not only from the material creation to the moral creation, but from God, as abstract, to God in touch with man and in covenant.

This involves,

1. A change in the Divine Name.
2. The Nobility of Man as created. And,

1. *A change in the Divine Name.*

On reading the First Chapter, one will have noticed that the uniform word for the Almighty is "God." But when we come to the Second Chapter of Genesis another title is introduced. It is no longer Elohim, "God," but *Jehovah Elohim,* "LORD-*God.*"

The critics have seized upon this to assert two different

documents, by different writers,—one of which they call the *"Elohistic,"* document, and the other the *"Jehovistic,"* —their aim being to prove that Moses was not the only writer of Genesis.

The difficulty with Higher Criticism is that it disbelieves in advance and the reason of this too frequently is that it is working with a brain whose crooked and vapid conclusions are guided by a heart averse to God—at enmity with God and working every way to get rid of Him. It is remarkable that the only thing which God claims of man is his heart—a humble, docile, teachable spirit. It is by this—*i. e.,* through a right and proper instinct in him, that all just conceptions and explanations of Scripture will be attained.

Now, to a simple, child-like, appreciative faith, this change from *"God" to "Lord God"* is most significant and congruous and beautiful. "God," the abstract God of nature—the *material,* is not the God of man—the *moral.* And so, as Moses advances to this moral, he reveals a more intimate and tender side of the Divine character. The word "LORD" is employed—a word which means Owner, Possessor—One who treasures and cherishes, One whose affections are centered upon and wrapt up in what is to be made. Before, it was creation in *power,*—now it is creation in *love* and the word changes from "God" to "Lord"—a gracious, sovereign, Preserver, Protector and Benefactor.

Let me go even further here, and suggest that the word "LORD" may refer to the Second Person of the Holy Trinity. who at this point discloses Himself. God the Father has been seen by no man, but God the Son constantly appears as the Jehovah of the Old Testament—the Angel or the Messenger Who is the Lord—the Word by Whom were created all things.

It is wonderfully glorious to glimpse the shadow of the Lord Jesus thus thrown upon the foreground in the creation of man. How near to us we find Him away back among the trees of the Garden. How spontaneously rise to our lips the words so familiar

"Jesus, Thy name I love
All other names above,
JESUS, MY LORD!"

See then a reason for the change in these words as we pass on to the second chapter. See how consistent Moses is—and why should he not be consistent? Modern Exegetes may contend that several writers have shared in the composition of Genesis, but—apart from the absurdity of a *mosaic* which is not Mosaic, the ordinary Christian will never consent to lose Moses,—the man with an unparalleled public—with an unparalleled vocation and unparalleled endowments—the man endorsed by Christ Himself as its author, from under the foundation, of the book. The Book depends on Moses—on his authority and name. Moses wrote the Pentateuch—the whole Pentateuch and the Pentateuch as a whole. We must either so receive it, or be driven finally to reject it all—from Genesis to Deuteronomy.

2. It is by this admirable introduction, this significant alteration of the Divine Name, that we are led to apprehend the true *nobility of man* as the offspring, the product of a Divine forethought and affection. It was the creation of a being having a Divine element,—it was the creation of a perfect being,—it was the creation of something responsible.

(1) It was the creation of a being having a *Divine element.*

It is not easy to rise to this conception in our thoughts at once, and because the Divine element has been so sadly lost by us in the fall. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." And it is a sufficient evidence of the fact that we have fallen, that we figure Adam as, at most, a blithesome, innocent child of nature, a sort of handsome or unhandsome savage. Whereas, a sound reflection would teach us that a being able and warranted to hold communion with the Great First Cause of all things, must stand, *ipso facto,* on an elevation vastly higher than that of the greatest men of any succeeding economy—that he must see light in God's light and be himself, a little god reflecting God and surveying life and the world from a vantage ground far loftier than that of our supremest genius.

Man was an *immediate* creation, the recipient of a Divine

nature and of a higher Divine nature even than the angels. So that there is no link between man and the animal such as fond and foolish evolutionists have dreamed. I know that it has been asserted that the monkey is the embryo human —so that if you keep a baboon long enough it will develop itself into a man. But this is to imagine that an ape can lift itself into a Divine nature and become god-like. A fancy not only absurd, but profane. The man who makes himself, in thought, an ape, is guilty of sacrilege. He sins against the Temple of the Holy Ghost. So patent is this that Professor Virchow, the foremost of German scientists, has said: "I have nothing to do with the conception that man emerged from the animal—for, as a matter of fact, not one link of transistion has ever been found." Below the lowest limit in man there drops a gulf that is infinite.

Besides: if man was once a beast, he may become bestial again—since nothing is easier than to relapse, to fall backward. An outlook sufficiently appalling, one would suppose, to make even error see that it has overshot itself.

And further: the uniqueness of nobility in man appears in the *position* which he was to occupy here below. God had already made the earth and formed its living tenantry, but there still lacked the Crown and Capital, the ruler and the priest of all. Man must be made for God, since earth was made for man,—for man to control it—to stand with his hand upon the tiller and to steer the floating orb on to its physical and moral destiny. What sort of a being must that be—the *Eye* of creation to see the Invisible who governs it—the *Ear* of creation to hear and to obey His bidding—the High Priest of creation, to gather in his censer and to offer up the incense of its varied and united worship? What wonder that we read that God, so to say, imparted Himself to him—that what He would not stoop to do to an animal, He stoops to do to a man, when, kissing him upon his lips, He breathes into his nostrils the ineffable *nishamah*, making him immortal as God!

That brings us to notice,

(2) The Creation of man was that of a *perfect* being. Not of a being confirmed in holiness, but of a being holy, although unconfirmed. It was the beautiful Vase of the

Potter finished, but with its clay not yet porcelain—its colors not burned in.

Adam had all the perfection he would ever have, or could have—only he must STAY what he was.

As a moral being, he was perfect in that highest of all perfection—*Insight,* Intuition,—the faculty by which the soul, illumined by the light of God, has an immediate perception of character as moral.

We find traces of this wonderful endowment still, especially in women and little children. God has given woman a defense against moral evil in her instinct. She need not be deceived. She must blind herself to be deceived. The instinctive knowledge of character manifested by the youngest child is also a proof of this innate inheritance—that singular attraction to or repulsion from a stranger which a child will show even before it can speak.

Adam had this in the highest degree. No cloud of sin shut out the light of God from his soul, but, full of light, and turning light on everything around him, he could instinctively discern the Mind of God in all His works and appropriately name and describe them all, in agreement with the purpose of God in creating them.

This is the deep spiritual meaning of the nineteenth and twentieth verses, where we are told that "the Lord God brought every beast of the field, and every fowl of the air to Adam to see what he would name them, and whatsoever Adam called every living creature, that was the name thereof,"—so clear was his intuition that he made no mistake.

Adam, then, knew the *serpent* and the fearful danger which lay below that subtlety—that finesse which, while still innocent, is yet so close to falseness, to obliquity, to twist and to deceit, as to become the aptest instrument for Satan.

Adam perfectly knew the *serpent* as he passed him in review among the other animals. And, endowed with this perception of character, Eve would have at once seen into that of her tempter, had her eyes not been occupied with the beauty of the deadly fruit.

Man was made perfect. His body was of dust, but it was the efflorescence of dust, just as the diamond is made of charcoal, but is yet the diamond. His soul was made in the likeness of God—immortal as God is—holy as God is—

happy as God is,—in all respects, in intellect, imagination, feelings, will, conformed to God.

And—of this perfection, his external appearance was an expression not only in the loftiness of his brow and the majesty of his mien, but in the halo of light thrown about him. This is the meaning of the words: "They were naked and were not ashamed. They wore no clothing, but were not therefore without effulgence shining from them and around them which wrapped them in a radiant and translucent cloudy robe—and in a certain lovely way obscured their outlines. It is contrary to nature and it is repulsive to us that anything should be unclothed and absolutely bare. Each bird has its plumage and each animal its coat, and there is no beauty if the covering be removed. Strip the most beautiful bird of its feathers, and, though the form remain unchanged, we no longer admire it.

We conceive, then, that artists are wholly at fault and grossly offend against purity when they paint the human form unclothed and plead as an excuse the case of Adam in Eden. They fail to understand the wondrous meaning of the passage. Could the animals in all their splendid covering coats have bowed down as to the Vicegerents of God,—before beings wholly unclothed? Should Adam, the Crown and the King of Creation, be the only living thing without a screen? Impossible. To the spiritual sense there certainly is a hint of something about our first parents that impressed and overawed the animal creation and was an all-sufficient reason why—so far from being ashamed, they should rather be in danger of an undue exaltation.

What was that thing? What, in the light of other Scriptures, could it have been? What, but that shining forth like the sun which describes the body of the resurrection? If the face of Moses so shone by reflection that the children of Israel were afraid to come nigh him,—how much more must the indwelling Spirit of God in Adam and Eve have flung around them a radiance which made all creation do them reverence as they approached—beholding in them the Image and likeness of the Lord God Almighty—glorious in brightness—shining like a sun!

This explains the expression, "They were not ashamed." It also explains what is said of them after they sinned:

"They ate of the fruit of the forbidden tree," and as they ate, the light within them dimmed and shone out no more. Their halo had vanished, and the Holy Spirit of righteousness which had been to them a covering of transcendent light and purity withdrew and they saw and felt that they were stript and bare and naked, and, shivering in the unclothing, they feared and fled away into the thick woods to hide there.

Man thus created perfect, had perfect *surroundings*. He was in the enjoyment of two things, society and abundance. Adam had an equal and a kindred spirit to be his companion, and to both it was said: "Be fruitful and multiply and replenish the earth and subdue it." Go on from better to better and from success to success. These two things, society and success, are the sum of earthly good.

But,

(3) The creation of man was that of something *responsible*. That is the higher meaning of the Garden and the Tree. For is not man set before us as a being whose perfection consists in exercising self-control and in accepting limits? The fish of the sea—the birds of heaven roamed at their will, through ocean and through air; the beasts grazed where they would, and this unrestrained life of theirs showed that they were far removed from God and from His covenant.

But now: When God creates a sovereign of the world in His own likeness—one who is to be His Vicegerent, one who is to respond to the mind of God by willing as He wills and accepting His limitations—a Garden is fenced in, and man, though lord of the whole earth, is not permitted to roam recklessly at will, but is set to fix the center and the nucleus of outer circles of dominion in a holy and a settled home. He is to begin with a garden and prove that he can dress it and keep it. For if a man know not how to rule his own house, how shall he control the destinies of a Church which is to fill the world? The fruits of the Garden also were to be man's for food, but there must be a limit also to his appetite. Of one tree he was not to eat.

He was thus confronted by law. The fear of the Lord, which is the beginning of wisdom, was implanted in him,

and it was upon his subjection to and dependence upon the Divine will that his future was suspended.

With these sublime Chapters—the opening words of the inspired Volume—before us, let us now draw from them certain corollaries and conclusions—and,

1. How can we know about the origin of things save as we are taught by One who was in existence before them? *As no creature can rise above its experience, so no cerature can know creation.* We cannot have the thought or know the fact save as we receive it on testimony which is Divine. That makes it that, from the very first, the Bible, transcending all other books, comes down from above, bringing its own light. It makes it that we must receive the revelation as from God or grope forever in darkness.

2. Creation—a fact, *settles and moulds all our theology.* If we believe that by an evolution of mere nature, there can be the spiritual, we shall have a religion of reforms, of efforts, of self-manufacture, of endeavor to work the "old man" over into the "new." But if we believe that the development of the old man, however strenuous, will be only worse and worse; then we are thrown back on God. If we believe that nature is one thing and grace another and that the natural man cannot receive the things of the Spirit of God; then we shall see how perfectly in accord with the doctrine of an instant creation is the doctrine of an instant regeneration—in which something is given and infused and imparted which was not in the man before. Then we shall see how consistent with God's work from the beginning, is the statement of the apostle. "If any man be in Christ, he is *kaine ktisis* a new creation—old things have passed away; behold all things are become new."

Evolution is the blank denial and destruction of the Christian system. Neither in whole, nor in part, will orthodox men ever admit a development anti-vital. Conception, the beginning of natural life, is a flash—the soul, a direct impartation from God—a creation from nothing. So is the spiritual life—the Divine nature,—it is something formed out of the breath of the Eternal God and breathed into my soul.

3. The Bible teaches that *man is the noblest being in the universe.* That there is no possible computation of what

God meant for him and means for him yet,—first to control himself—then the garden of his own house—then the world—then the universe. Destiny how overwhelming! How in such a prospect does the question press upon me—"What shall it profit a man if he shall prefer his own will—if he shall gain the whole world—as Adam gained the apple in his way, not God's way, and lose his own soul?" And,

4. The Chapters show that *the entire controversy between God and man is one of* WILL *depending upon faith, or unfaith.* There was nothing in the forbidden tree itself—whether it were a fig tree or not—to injure. The point was, would man believe God and obey Him simply because he was told to? He refused. His will clashed with God's and that ended it. He was divided from God and God could use him no more.

Here looms before us,

5. *The Great Principle of Faith.* "By faith we understand that the worlds were made,"—by faith we understand the new birth by the Spirit—by faith we trust in Christ and take Him as the Tree of Life. Our Lord so put it in His interview with Nicodemus. He said, "Ye must be born again—a mystery," and then He pointed to the Serpent on the pole. And St. John continues, "Whosoever believeth that Jesus is Christ, is born of God." Adam lost Paradise by *doubt;* we recover it, in grand reversal, by a *faith* which overcomes the world.

And, if this be so, then the end of philosophy, as of religion, is *to believe.* Then the highest exercise of a creature's reason is to receive the testimony of His Creator, and he who cannot believe gets not one step in God's direction. Then faith takes God's Word as true and does not recognize criticism—the pulling down of Revelation—as any proper department of knowledge. Then faith is *positive* and criticism a halting negation: so far from adding anything, it shows itself a perishing diminuendo—a perpetual substraction, the attenuating process of which was well described by three cartoons I saw the other day and underneath them these three legends:

First Cartoon and First Higher Critic: "The Bible in its

present mutilated and adulterated state needs a vast amount of work to make it serviceable."

Second Cartoon and Second Higher Critic: "It is a mistake to cast aside so much of ancient lore. All it needs is to be *scientifically* understood."

Third Cartoon and Third Higher Critic: "I have disposed of all the rest of the Bible, but I don't see anything the matter with the *covers*."

JONAH, THE KEYSTONE OF THE TESTAMENTS.

Luke xi:29.

"And when the people were gathered thick together, He began to say, This is an evil generation, they seek a sign and there shall no sign be given it, but the sign of Jonas the prophet."

Jonah has a peculiar place among the prophets. He was a very early prophet; in fact he may be called the father of prophecy, since he is the oldest, or first of all the prophets who have left writings behind them—his, a book penned by his own hand.

The book is so unique; it is such a blending of the supernatural with the familiar, such an interposition of God in events, such a disclosure of human nature in the prophet—a book so profound in its spiritual mysteries, so progressive in its forecast of broader horizons, that, small as it is in its compass, it is undoubtedly the Keystone of the two Testaments—one wall of the arch of Revelation, the Old Testament, built up on one side to meet it, and the other wall of the arch, the New Testament, built up on the other side to meet it, while, at the point of junction, it drops in, wedge-like, to bind them in unison. Jonah clasps Christ in the Old Testament; Christ clasps Jonah in the New.

It is to this extraordinary and exceptional character of the Book of Jonah that we may attribute the fact that in all ages, the sharpest and most skilful, the bitterest and most artfully concealed opposition of skeptical rationalism has been arrayed against it.

The method of approach has usually been that of ridicule. There is just enough of the bizarre in the stupendous Miracle, around which the Book clusters, to provoke a sneer, and suggest an excuse for stigmatizing the entire narrative —as a minister, in high position, has recently ventured to do —as a fiction. In a series of startling sermons on the play of the imagination in the sacred writings, the clergyman referred to has put the question—"Why should we think it is inconsistent with a reverence for the Bible as an inspired collection of literature—to think that the Book of Esther,

the Book of Ruth, much of the Book of Daniel, and the story of Jonah and the great fish are fiction? It is a matter of no concern whatever spiritually whether we believe a great fish swallowed Jonah or not. No man is better for believing it; no man is worse for not believing it. Nothing in your life or mine depends upon the opinions we entertain on that subject."

Feeling deeply, as I do, upon the subject of Divine Inspiration; believing, as I do, that the honor of God, as well as the destiny of man is staked upon the veracity of His every word; assured as I am, that, if Jonah is fiction, the whole volume of which it forms a part is fiction—more than this, convinced as I am, that the evil wrought by any attack whether open, or more covert upon the integrity of Scripture, is in proportion to the eminence of the man who presumes to shock the common sentiment by making that attack —which, if made within the Church, is calculated to do tenfold more mischief than all the sneers and cavils of acknowledged infidels and enemies outside—I feel called upon, so far as one pulpit at least is concerned, to rebuke and repel it.

Let me invite you again to a review of this remarkable Book, the Book of Jonah, the very exceptional character of which arrests attention and awakens an expectancy of most important spiritual teaching.

"Undoubtedly," said the great Brooklyn preacher, "There are some in this audience who will be disturbed in their faith by the suggestion that the story of Jonah and the Great Fish is a fiction." Precisely—then why disturb their faith? Why breathe the poisonous unholy suggestion?

The question of the *Miracle* lies at the base of the Bible. Prove its miracles false and the foundation is out from under, the superstructure of revelation has fallen.

The Bible is the only Book in the world—claiming to be a Divine Revelation—which professes to rest upon miracles. In other systems, as that of the Zend-Avesta, the Koran, the Book of Mormon, miracles hang upon them and are their appendage. They do not make salvation depend, as the Bible does, on belief in supernatural facts like that of the incarnation of Christ, a miracle without which our redemption were impossible, or that of His resurretion—of which St. Paul says: "If Christ be not risen, if the Miracle be not

a fact, then is our preaching vain, and your faith is also vain."

To deny the Miracle then is to deny Revelation. It is to shut God out of His own Book and out of His universe. A God without miracles would be the Miracle of miracles. "It is a superfluous question," says Funcke, "whether God can work miracles, or whether it is necessary to our religious life that we believe in a God who works miracles. For if we have a God who cannot work them, we have a God who is not living, and, if we have a God who is not living, and able to communicate with men, we have no God at all. The question of the Miracle, then, is not secondary, but touches the very heart of religion." Lessing, whom no one could accuse of pietism, said: "He who despoils religion of the things surpassing reason, has *no* religion any more." The infidel Rousseau exclaims: "Can God work miracles? The question is absurd, one would do the man who raises it too much honor to answer him, he should be sent to the madhouse."

Deny the miracle in Jonah, and you deny it everywhere. Says St. Augustine, *Quod aut omnia Divina miracula credenda non sunt, aut hoc, cur non creditur, causa nulla sit*—"Either all Divine miracles are to be rejected, or there is no reason why this one should not be believed." There is nothing more improbable in it than in the splitting of the Red Sea, the falling of the walls of Jericho, or the standing still of the sun and the moon at the mandate of Joshua.

"To my mind," says Kelly, "a miracle, although no doubt it is an exertion of Divine power, and entirely outside the ordinary experience of man, is the worthy intervention of God in a fallen world. It is a seal given to the truth, in the pitiful mercy of God who does not leave a fallen race and lost world to its own remediless ruin. So far, therefore, from miracles being the slightest real difficulty, any one who knows what God is might well expect Him to work them in such a world as this."

Passing from these preliminary observations let me make three points:

I. Christ Himself stands or falls with the Book of Jonah.

II. Jonah in his person and experience is a striking illustration of the Doctrines of Grace.

III. Not only doctrine, but the Practical and experimental in religion are equally conspicuous in this great Missionary Book.

I. Christ Himself stands or falls with the Book of Jonah. This is evident from the fact that He singles out the particular point of greatest difficulty in the Book as the pivotal sign of the genuineness of His claims, and applies to it His own Almighty stamp of authority. In other words, He stakes His Divinity upon the miracle of Jonah's being swallowed and restored by the fish. So that if the Miracle is false, Christ is.

Three times our Lord refers to Jonah in the Gospels, and each time with a singular distinctness. In Matt. XII:39 we read, "Then certain of the Scribes and Pharisees answered, saying, Master, we would see a sign from Thee—*credentials* of Thy Messiahship and Heavenly Commission!" "But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonas and behold a greater than Jonas is here."

"How are we to explain," says an acute and trenchant writer, "how are we to explain and interpret this language of our Lord in His references to Jonah and to the facts of his history? He calls him Jonah the *prophet.* He speaks of his confinement in the belly of the fish as a *sign* (τὸ σημειον) a *real miracle* like His own death and burial. He says he preached in *Nineveh.* He says, the people *repented,* and that their repentance would, *on the judgment day,* condemn the impenitence of the people to whom He Himself was preaching. He says, "Behold, a *Greater than Jonah* is here." What way is there of evading the plain and ordinary meaning of such expressions? What way of preventing, therefore, a direct collision on these points between

the so called higher criticism and the authority of Jesus Christ? Those critics who in explaining this book relegate to the regions of fable, dream or moral fiction, whatever to their natural reason seems improbable, whatever they think *ought not* to have happened, whether it happened or not, are they not really, however they may mean it, attempting to sap the very foundations of Christianity?

See, for a moment, how these critics put the matter. "Can we believe," say they, "that the foundations of a supernatural religion, of a religion taking hold of eternity, can be made to rest upon the absolute historical accuracy of certain alleged material facts? upon facts often trivial, upon facts even preposterous and in which the sharp and merry wits of men have found only what is grotesque and unworthy of God? Shall we believe that a spiritual religion, a religion dealing with the invisible, a religion involving high immortal principles, a religion of holiness, of love, and of internal consciousness can be made to depend, for all that it is, on such trifles, such facts—or rather such fancies—as these?"

This kind of language sounds specious enough, but who cannot see how far away it is from the point? There is, indeed, no question as to the principles of religion. They are of necessity unchangeable and eternal—as high above the facts of history as heaven is above the earth. But then what? We are not saved by principles but by a Person. Principles did not die on the Cross for us, but Jesus Christ, who claims to be the Son of God, did. Who cannot see that, this being so, everything depends, and to the minutest, upon Jesus Christ? If He may be mistaken in His facts, and in a whole continuous chain of them completing an entire chapter of history, thinking, Himself, and asserting that *this, that* and the *other thing* occurred, when the story was nothing other or better than fancy and fable and fiction—in fine, "a historical novel"—where is the *foundation* of our trust? Does it not rest no longer on the Omniscient Son of God, but on an ignorant man and unwise one? upon a man more credulous, more easily imposed upon than are our sagacious and keen-sighted critics to-day?

Or take the only other and darker alternative. If He, *not* mistaken, but knowing and well aware that there was

nothing of historical truth in the story, deliberately tells it as true, where again is the *foundation* of our trust? Does it not rest upon an Imposter, a liar, *i. e.*, a deliberate Fraud?

The thing then touches Christ. It *vitally* touches His honesty, His truthfulness, His foresight, His omniscience, His wisdom, His Godhead. *If Jonah falls, Christ falls.* If Christ falls, Christianity falls. "If the FOUNDATIONS BE DESTROYED what can the righteous do?"

II. Not only so, not only does Christ Himself stand or fall with the Book of Jonah, but Jonah, in his person and experience, is a singular and Divinely inspired illustration of the *whole scheme of redemption* involved in the Doctrines of Grace.

The Miracle itself, in Jonah, is not that which distinguishes it as a Book from all others. It is rather the amount and the kind of the miracle. *Other* Books contain miracles, but this one, from beginning to end, is a continuous succession of surprises, providences, miracles and marvels of the most unusual description. What is *more* significant still, is that these marvels—while they appear not necessary to the practical accomplishment of the object in hand—which is to send a man to perform an errand in Nineveh—are, as we closely look at them, found to be,

First—Tremendous proofs of a *Divine* commission and working. To this very day, the entire coast of the Levant from Egypt to Constantinople—including the Grecian Archipelago—abounds with legends, such as the rescue of Andromeda from a sea monster, by Perseus near the rock still pointed out at Joppa. The fable of Hercules swallowed and cast up alive, after three days, by a fish, while laboring to save Hesione the daughter of Laomedon, the King of Troy, and called, for that exploit *Ἡρακλῆς Τριέσπερος*, Hercules of the three nights. The fable of Aia saved from the Dragon or Sea Serpent at Beirut by St. George, together with the emphasis put by all the Mohammedan world on the story of Jonah which occupies the tenth chapter of the Koran, and especially upon the *prayer* of Jonah, which the Mohammedans regard as one of the holiest of all their prayers and frequently use in their devotions.

This, together with the constant recurrence of the pic-

ture of Oannes or the Fish-man on the sculptures unearthed at Nineveh, and the Assyrian tradition that this Fish-man was sent to the region of the Euphrates and Tigris to teach the people the knowledge and the fear of God—that he came up from the sea and spake with man's voice the oracles of the Almighty,—

This congeries of myths and legends, evidently suggested by the life and work of Jonah and the impressions left by it, gives grand and solemn confirmation to the fact that God used him in an overwhelming revelation of Himself. But,

Secondly—Not only did God stamp Himself—His Personality, on the whole heathen world—as by no other agency before the coming of the Lord—by Jonah, but He gave, in Jonah, a complete theology in object lessons—including the *depravity* and lost condition of man; his salvation by a *substitute:* the *sovereignity* of God in this work—the power of an *irresistible grace,* and the *final preservation* of all who put their trust in Him.

Let us note in detail.

The *depravity,* or the lost condition of man. Jonah is, no doubt, a child of God, but the "flesh" is in Jonah and that flesh is as *bad* in him as in any man. In the first chapter, we have the working of the flesh in apostasy—we have Adam and Eve represented, after the fall, in the garden. "And Jonah rose up to flee from the presence of the Lord—" "and Adam and his wife hid themselves in the trees of the garden." The essence of all the depravity there is in the world is in fleeing from God—in refusing like Cain, to listen. In doing one's own wilful will and becoming a wanderer. All sins—all recklessness—all falseness—all spiritual indifference and slumber—all sleeping in the stupor of sin are included in one definition—"Fleeing from God—without God and without hope in the world." Jonah was disobedient. God commanded him and he disobeyed God. Jonah was self-willed. He found a ship going to Tarshish. He found it himself. God did not find it for him. It was his own thought—his own project. "God," it is said, "made man upright, but they have found out the knowledge of evil inventions." Jonah was reckless. Having found the ship, "he paid the fare thereof." He said to himself—"Let alone! I will do it, whatever the cost." How many

a man has thus said—"I will have it, or her—I will have my own way, if it damns me!"

Jonah deceived the sailors when he paid the fare. His whole life from that moment was a lie; his position, toward God and man, a false one with only one end to it. When Jonah thought of that he ignored it. He sank down in a stupor. He went down into the ship's hold and courted the oblivion of sleep. Vivid type he is of the indifferent unawaked sinner—"dead in trespasses and sins."

But again: The ship's company is saved by one flung overboard and sacrificed for many. Here is a change and Jonah takes a new relation, that of a *substitute*. He becomes the type of our Saviour, both in death and resurrection.

The mariners cry to their gods; they apply to their home-made religion. They cast forth their cargo into the sea. This is like the sinner in a tempest of conviction reforming himself and throwing sin overboard. Not only so but the sailors make strenuous efforts. They do their best to save themselves. They "row hard" to bring their storm tossed ship to land. They toil to the uttermost in their rowing.

No use! They cannot save themselves nor help to save themselves. Jonah must die for them. Another must save them. The grand exchange and substitution is accomplished. Jonah sinks into the belly of hell and the whole ship's company are delivered.

Then, once more: Jonah, in the belly of hell, sees himself lost and puts himself at the *disposal of God*. He learns the Pauline theology in a strange college. Down in the whale's belly he became convinced that it would not be *his* choice but *God's choice* that would save him. If God saw fit to *leave* him, he was gone.

Jonah here changes again; takes the lost sinner's place and lays himself at the foot of God's sovereignty. Salvation is not of Jonah. He sees this, and when he thoroughly sees it, God says to the whale, "Now vomit him up." Jonah is lost as he is in the belly of hell. Salvation *is* of the Lord.

Then again: Salvation is by *irresistible influence*. God moves on the whale to cast Jonah up. Some say, "It was

not a whale." They say there are no whales in the Mediterranean. This is untrue. We saw, my wife and I, the skeleton of a whale, more than fifty feet long, at Beirut. The missionaries told us the waves had washed it up on the sands.

If God could make so wonderful a thing as a Jonah, He could make so wonderful a thing as a fish big enough to swallow him—the Scriptures no where say it was a whale—and if He could do *that,* He could move that fish, afterward, to throw Jonah up.

God not only moved on the *fish,* but He moved on the Ninevites. All the preaching in the world in such a case would have amounted to nothing. A man traveling along the streets of New York and crying out: "This city is doomed!" would draw no attention, save as eccentric, save as a fanatic. God moved Nineveh and moved on separate individuals from the King down. He turned them as the rivers of water are turned; He made them willing in the day of His power.

Once more, God taught in Jonah the *eternal preservation* of His own. He preserved Jonah even though a whale swallowed him. He will preserve the soul that trusts in Him, even though the perils of hell are around him—though the jaws of the dragon have seemed to swallow him up. He will preserve the Church within the ribs of His eternal covenant as He did Jonah within the ribs of the great fish and as He did Noah within the timbers of the Ark. He will preserve the Hebrew race. Even though they seem to go down amid the waves of turbulent tumultuating nations and to be lost beneath the sea of history, yet—in their twelve tribes, intact—they shall emerge. They shall be cast up and out again upon the shores of their own land, and Palestine re-peopled shall fulfil the wonderful predictions, not only hinted at in Jonah, but affirmed, with one consent, by all God's prophets.

Not only is Jonah thus indissolubly interwoven with the Gospels in its type of Christ, and with the Epistles of the New Testament in its doctrines; but it is also indissolubly interwoven with the Acts of the Apostles—as being the great Missionary Book of the Old Testament, spreading its Evangel, as it does, from Tarshish in Spain to the banks of

Indus; and with theApocalypse as pointing to the conversion of both Jew and Gentile in a world reclaimed to God —portraved in all the glowing scenes of the millennium to come. But

III. The practical and experimental in the Christian life are equally conspicuous in this extraordinary book.

"It displeased Jonah exceedingly"—well now look at it.

This Mission, *first,* was an opposition to Jonah's national prejudices. Nothing is so strong as prejudice—or perhaps as race or religious prejudice. Here both were combined. Israel was to be rejected. She was to be carried into captivity by this very Nineveh; a thought insupportable to a patriotic and God fearing Israelite—and yet to this idolatrous Nineveh—on a mission of blessing—was Jonah sent.

Then *again*: God seemed to falsify Jonah's message. He did not falsify it—for the Nineveh Jonah went to was destroyed—*i. e.,* it was made another and a converted and God-fearing city. It was not a God-fearing city that God would or could destroy.

Moreover, the threat was conditional and Jonah knew it to be conditional. He knew he was not sent to Nineveh to ruin Nineveh but to save her. "This was my saying," he complains—"when I was in my own country—I knew how it would turn out."

Poor Jonah was only a man. He was jealous with a needless jealousy for the honor of God. His country was in danger from this Assyrian power which he had hoped, in spite of hope, was now to be utterly humbled. Above all, his own reputation as a prophet was touched—and we none of us know how far the personal enters into our judgments, to warp us. Jonah had *hoped* while Justice drew the glittering sword; but when mercy sheathed it, and perils thronged the vision of his future, Jonah broke down. He became—for the time—a pessimist. The age was out of joint. The world rushes to chaos. "Everything goes against me," cries Jonah. "Everybody is against me; God himself exposes me to disgrace and disregards my feelings." That is Jonah under the gourd.

Very sad is all this upon the prophet's part, but not so very exceptional. Have you and I my brethren never been

displeased and disconcerted by the course things were taking? Have we never spoken a peevish murmuring word—have we never offered an unbelieving prayer. Have we never seemed to arrive at the bitter end of it when we could not any longer understand God? Or have we never been tempted to think our way would have been better. Have we never tried to mend God's ways, to rectify His providence, to turn the course of things this way or that—after it was manifest that the Great Supreme Ruler had chosen that way and not this? If so, then *we have been Jonah.*

Above all—and here I hope I come nearer, more comfortingly nearer to your experience—have you, amid the reverses and thwartings of life, amid the sighings and the frettings of a wounded spirit—not wilfully rebellious nor consciously revolting against God—have you, with all His children under grievous and not joyous discipline, betaken yourself to the universal curative of prayer? Have you talked with Him about it as Jonah did until the heat and vehemence of your passion died away and in sweet broken-hearted contrition you were willing to justify God and even to sit down and write out the story of your sin, without one word of apology for *yourself* and so leave God right, and yourself forever in the wrong—but filled with an unutterable peace that passes understanding? Then, again, *you have been Jonah.* Then you have found submission to God and trust in God the dearest of all earthly portions and can say—

"He chose this path for me;
No feeble chance, nor hard, relentless fate,
But love, His love, hath placed the footsteps here;
He knew the way was rough and desolate,
Knew how my heart would often sink with fear,
Yet tenderly He whispered, 'Child, I see
This path is *best* for thee.'"

"He chose this path for me;
Though well He knew sharp thorns would tear my feet,
Knew how the troubles would obstruct the way,
Knew all the hidden dangers I would meet,

Knew how my faith would falter day by day,
And still the whisper echoed, 'Yes, I see
This path is *best* for thee.'"

"He chose this path for me;
E'en while He knew the fearful midnight gloom
My timid, shrinking soul must travel through;
How towering rocks would oft before me loom,
And phantoms grim would meet the frightened view;
Still comes the whisper, 'My beloved, I see
This path is *best* for thee.'"

"He chose this path for me;
What need I more? This sweeter truth to know?
That all along these strange, bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms shall bear me all my days;
A few steps more, and I myself shall see
This path was BEST for me."

DIFFICULTIES IN THE BIBLE,

WORDS FOR THE UNSETTLED IN SOUL.

"Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: is not my way equal? Are not your ways unequal." —Ezek. xviii:25.

——:o:——

Two principles which we must take with us and always employ in the study of Scripture are these:

1. Direct assertions cannot be invalidated by indirections; the Indicative by a Subjunctive; the positive by an "if."

2. A mystery is not a contradiction. A mystery is a fact which we cannot explain. A contradiction is no fact; it is a statement involving one or more falsehoods; it is a proposition which neutralizes and explodes itself.

The sinner's position is that God's ways are unequal. This is his excuse, or one of his chief excuses, for disobeying God. He brings forward many supposed self-contradictions in the Bible.

I purpose to take up some of these and handle them, as specimens of others, in a very simple and straightforward way. Not that I can, in a short sermon elaborate a complete justification of God; that is a work too broad for any sermon and too broad for man. It is the work of the Supreme and Christ-revealing Spirit. My work is narrow and special: by the Spirit's gracious help, to start the sinner from behind his barricades; to let in daylight and make him think.

What, then, are some of his difficulties if not alleged contradictions?

I. The Bible represents God as omnipotent, and yet asserts there are some things which God cannot do. If God is omnipotent, why does he not abolish hell?

Reply 1st.—Omnipotence does not mean that God can do *everything*, but everything that does not involve a self-contradiction—everything that is an object of power. That

a thing should *be* and *not be* at the same moment; that a circle at the same time should be a square; that a creature should be infinite, or a human body everywhere, are self-contradictions, absurdities, and not objects of power.

Reply 2d.—Omnipotence does not mean that God can do the *morally impossible.* A man has power to commit suicide —that is, he can take a razor and draw it across his throat. Any man can do that; physically he has the power. But a good man cannot commit suicide. So a holy God cannot deny Himself—cannot lie—cannot make another God, for these things would be to array Himself against Himself; to commit suicide; to destroy His own perfection.

Reply 3d.—Omnipotence does not mean that God can thwart his own attributes or frustrate His own purposes; that He can do anything contrary to His own Being, character or glory. The omnipotence of God is not what some men picture it, a reckless and irresponsible Almightiness let loose like a wild beast to run careering through the universe. God's omnipotence is a locomotive that runs on straight lines. It is infinite power guided by and under the control of infinite wisdom, infinite justice, infinite truth.

God, though omnipotent, cannot abolish hell. Why? Because His wisdom sees that hell must exist. His justice demands it, and His word is pledged for it. "The soul that sinneth, it shall die." "The wicked shall be turned into hell." Physically, God can do anything that is an object of power. Morally, God can do nothing inconsistent with His own perfection. That is the Bible representation of omnipotence all the way through, and in that representation there is not the hint or shadow of a contradiction.

II. The Bible represents God as loving the world, and as saving the world, and as willing that no man should perish; and yet the same Bible teaches that many are lost, that a remnant are saved, and that "the election hath obtained it while the rest were blinded."

Reply.—There is a difference between God's love of benevolence and God's love of relationship and union. I may have a true love for my neighbors, but I have but one wife. I may love my neighbor's children, but I have a special regard for my own. With a love of benevolence God

loves the whole world. Yes, He has a greater love for this world than for any other, and for this race than for any other. My brother, my sister, whoever you are, you belong to the race that God pre-eminently loves; to the race that Jesus died for, and to the race that the Holy Spirit is gathering home to His bosom.

But let us look at the texts that are quoted as pertinent here and read them in the full and exact breadth of their meaning.

John iii:16: "For God so loved the world that He gave His only begotten Son"—for what purpose? To save *individuals*—"That *whosoever believeth in Him* should not perish."

John iii:17: "For God sent not His Son into the world to condemn the world, but that the world, through Him might be saved." Does that text teach Universalism? It does not. It cannot be tortured to teach it. It only teaches that it was not God's intention to perform a work of *condemnation* down here, but a work of *salvation*. The contrast is between these two things. The mission was not to condemn, but to save.

2. Peter iii:9: "Not willing that any should perish, but that all should come to repentance." Here the *willing* spoken of is not active, but passive. The teaching is not that God has willed, actually determined, that not a man shall perish; but the teaching is that God has no desire that any man should perish. If he perishes he perishes of his own self-motion. He gets no push downward from God. "As I live, saith the Lord God, I have no pleasure in the death of him that dieth, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel."

God in Ezekiel declares that He takes no pleasure in the death of any man; that he will have nothing to do with it; that if men go to work and destroy themselves they alone must bear the blame and the responsibility. God wills against no man. On the contrary, he has a goodwill toward all. But this is not necessarily an *effective* will. I may think a great deal of a man and yet not choose him for my partner or make him my legatee. God loves the world, but He has chosen His people out of the world. God is

the Saviour of all men, in a temporal way, in a conditional way, but especially is He "the Saviour of them that believe,"—1 Tim. iv:10. God wills the salvation of our race. He has given a Gospel for all men. He would have us preach it to all men; but this the *will* of Him that sent Me, the will within the will, "that every one that seeth the Son, and *believeth* on Him, may have everlasting life." Now there is not the hint nor shadow of a contradiction in these two representations. The waters of the Nile belong in a sense to the whole Land of Egypt, but they are effectively, constantly and productively applied to the Delta. So with the love of God. It flows *over* all men; it flows effectively, eternally, productively *into* the hearts of His people.

III. The Bible represents God as holy, and yet guilty of the grossest injustice in punishing us for Adam's sin.

Reply.—God does not do this. God punishes no man for Adam's sin, but for his own sin. In the Bible there is no such representation as this: that God sits upon the throne of judgment and takes men to task for Adam's sin. You cannot find such a representation between the two lids of the Bible. On the contrary, if any sinner can show that he is righteous, that he himself has never sinned, he will never hear anything about Adam. "Yet ye say, why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live."—Ezek. xviii:19. If you can square yourself to that text, my brother; if you can show that you have kept all God's statutes; if you can show that you have never had any complicity with Adam in the affair of sin, you have nothing to fear about Adam. Just you get up and show your immaculate purity to God and to the universe, and it will be enough.

But it was unjust to make Adam our federal head.

Reply 1st.—The federal or representative principle runs through the universe. One generation commits another in spite of itself. Our fathers erected the Republic and made

us Americans. We cannot help ourselves. They committed us to a republic. We are born republicans by their act, and not monarchists.

Reply 2d. The race must have either stood in a full grown man, with a full-orbed intellect, or stood as babies, each entering his probation in the twilight of self-consciousness, each deciding his destiny before his eyes were half-opened to what it all meant. How much better would that have been? How much more just? But could it not have been some other way? There was no other way. It was either the baby or it was the perfect, well-equipped, all-calculating man—the man who saw and comprehended everything. That man was Adam. He was not deceived. The Scripture says he was not. He knew just what he was about. He did what he did deliberately. Deliberately he wrecked himself and us. Deliberately he murdered his eternal generations. Deliberately he jumped the precipice. Like many another who has loved "not wisely but too well," he would not lose his Eve. He chose her rather than God. He determined he would have her if he went to hell with her.

Reply 3d. If we had not fallen by one man, we could not have been saved by One Man. If we are lost by consenting to Adam, we shall be saved by consenting to Christ. Where is the injustice or the unholiness in all this? Where is the hint or shadow of a contradiction.

IV. The Bible represents God as love, and yet as the author of the most cruel actions. He commanded the Jews to exterminate the Canaanites, and He was so vindictive as to torture and to kill His own Son.

Reply 1st.—God was not cruel in the extermination of the Canaanites unless all sentence against crime is cruel. Turn back and read. You will find that those Canaanites were the Borgias and the Cencis of their time. Their sins were too horrible for description. They were sins that cause the tongue to cleave to the roof of the mouth. They were sins which were eating society through and through like a cancer which must be cut out. God had a right to cut out that cancer. God had the same right to destroy the Canaanites that he had to destroy the Antediluvians or Sodom. Again, God had a perfect right to select what executioners

He pleased. He selected the Jews. He guarded against any personal feeling on their part by making their function strictly official. He raised the whole transaction to the platform, and the dignity, and the solemnity of law. And how else could God have met this case more wisely or more holily, or how could He have stamped more deeply or more widely on the Jews and on the world at large the salutary sense of His justice?

Reply 2d.—The answer in reference to the Lord Jesus Christ is so easy and obvious that nothing but a wilfully and awfully perverse mind could have missed it.

It was not a vindictive and blood-thirsty spirit in God which led Him to seek the death of His Son as a substitute. God's justice must punish sin. That is an eternal *must* in God. To find fault with it is to find fault—shall I say with the nature of things? I must go higher, and say with the nature of God. What would a God be without justice, and what would a justice be that did not punish sin.

Beside this the universe demanded the punishment of sin. When I was a boy the entire population of Western New York was shocked by the murder of the Van Nest family. I shall never forget the impression. In the dark night, a negro knocked at the door of a farmer's house upon the margin of Owasco Lake. The wife and mother who came to the door was felled by a blow of a bludgeon. The murderer went through the house and put each member of the family to death. He cut their throats or stunned them, and then killed them. When the outrage was known the whole community was up in arms. It was all that the police could do to keep men from lynching that negro. Not only was the law against him, but the public sentiment, with its ten thousand tongues, which echoed and confirmed it. So in the case of the Atonement. The universe, as well as God, demands satisfaction. Let it be seen that God does not intend to punish sin—that He is going to let the brigands and assassins of his moral government run loose—and, up and out from every holy conscience there will come a cry for blood—a cry which gathering volume and momentum as it rolls, will fill creation with anarchic and incessant thunders.

God knew that it was *unsafe,* as well as impossible, to forgive sin without a satisfaction. For this reason it was that

"He spared not His own Son, but delivered Him up for us all," for us who believe. Where in all this is there any element of cruelty. Where is there any invalidation of love? Why, *"herein is love,* not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins."

Not the hint or the shadow of a contradiction is there here.

V. The Bible says that Christ died for all men, and yet again it says that He died for only a part.

Reply 1.—The Bible represents that Christ died for *this world* and no other—for mankind as a *race,* and not angels.

Reply 2d.—The Bible represents that Christ died for all men to secure for them temporal blessings. Without the Cross as a breakwater, death would at once surge over and swamp all our millions.

Reply 3d.—The Bible represents that Christ purchases the Holy Spirit in His ordinary influences for all men, and the Gospel for masses and nations.

Reply 4th.—The Bible represents that Christ died for all men *provided they will accept.* In this sense no man perishes for lack of an atonement. If he perishes he perishes for lack of trusting, not for lack of Christ.

Now right along inside of these representations the Bible constantly affirms that Christ died *savingly* and *efficiently* for His people, His Church, His sheep; and that He is the Saviour of His body, and that His atonement and His intercession are not for the world, but as He Himself says, "I pray not for the world but for them which thou hast given me, for they are thine."

But in John i:29 He is called "the Lamb of God that taketh away the sin of the world." Yes, and so He is—the Sin-Taker for the world, *if they will have Him.*

In John xii:32 it is said: "And I, if I be lifted up, will draw all men to me. Reply.—The word "men" is not in the original; it is an interpolation. The true translation is, "And I, if I be lifted up, will draw all *mine* to me."

I. Tim. ii:6, "Who gave Himself a ransom for all to be testified in due time." Precisely—who the "all" are *will be testified in due time,* by the call of the Spirit, when the books shall be opened.

Heb. ii:9, "He tasted death for every man." Reply.—The word "man" is not in the Greek; it is an interpolation. The true translation must be gathered from the context. The Apostle is speaking of the Eternal Son saving the sons. He goes on, therefore, to say: "He tasted death *for every one of them;* for it became Him, for whom are all things, and by whom are all things, in bringing *many sons* to glory to make the Captain of *their* salvation perfect."

The true doctrine of the Atonement is that Christ is offered to all men; that he dies in the midst of men as a substitute; that he dies for His people; and that all who hear His Gospel and trust in Him are His people, and are from that instant eternally saved. Now what hint or shadow, or faintest trace of contradiction is there here?

VI. The Bible says that the believer is everlastingly saved, and yet that he can fall from grace.

Reply.—The Bible does not say that he can fall *out of grace,* if it did God would deny himself, there would be a flat contradiction and we should be puzzled indeed what to reply. What the Bible does say is that the Galatians under their Judaizing teachers had abandoned the ground of free justification on which they had stood. In taking up the old principle of circumcision they had dropped upon a lower platform and fallen back from the principle of grace. That is what the Bible says. That is exactly what it says. Wrest, and twist, and torture the Greek as you please, you can make nothing else of it.

Reply 2.—The Bible statements about everlasting life are positive, and positive assertions cannot be shaken by any mere hypotheses. In John x:26, our Saviour directly and explicitly asserts this doctrine. "Ye believe not," He says, "because ye are not of my sheep." That is going to the root of the matter. But who are the sheep? "My sheep hear my voice, and I know them and they follow Me. And I give unto them eternal life and *they shall never perish* (literally they shall never be able to destroy themselves; to vitiate the grace that is in them), neither shall any man pluck them out of my hand; and even if this could be," He goes on to say, "If any could pluck them out of my hand, there is a hand outside of mine; My Father which gave them Me is greater

than all: and no man is able to pluck them out of My Father's hand, *I and My Father,* as to this eternal covenant, *are one."*

But does not the Apostle say in Heb. vi:4, "It is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again to repentance?"

Reply 1st.—This is a mere hypothesis, *"If* they shall fall away," "if,"—the graceless will fall away, but God provides for the "if" in the case of His true people as He says in Ps. xxxvii:31, "None of their steps shall slide."

Reply 2d.—The text taken absolutely asserts the impossibility of any renewal at all. So that if it means to say a man can fall from actual grace, it means to say he cannot be renewed again. According to such an interpretation there is no hope for any backslider. Once fallen, he is doomed; it is hopeless to preach to him.

Reply 3d.—The text says nothing about *actual* grace but only about certain hopeful but delusive signs of it. A man may be *"enlightened"* as to the doctrine; he may *"taste of the heavenly gift"*—that is, have some speculative superficial knowledge of, and fancied love for Christ—a thing very different from "eating His flesh and drinking His blood by a true and internal reception of Him; again he may be a *"partaker of the Holy Ghost"* in His common, external and even powerful influences—as many a man has been greatly moved and even brought to a profession of faith in a time of revival; again he may go further and *"taste the good word of God"* and "anon with joy receive it, all the while, having no life in himself; he may even proceed so far as to show great gifts and "work miracles" like Judas by the *"powers of the world to come."* All this may be true of him and yet he may afterward wilfully and knowingly and deliberately deny and reject the Lord Jesus Christ and commit the unpardonable sin from which there is no renewal. It is no common backsliding, no fall like that of Peter which is here intended, but it is such an apostacy as that of the man who once knowing and professing the truth, deliber-

ately and in the face of full light denies rejects and opposes it, trampling the Blood of Christ beneath his feet—"crucifying to himself the Son of God afresh and putting Him to an open shame." The persons spoken of, then, are not, were not, and never will be in grace, for nothing is more certain than that a man may share all the external things spoken of and yet be a stranger to the reality of religion.

Reply 4th.—The apostle explains himself when he adds that, though thus solemnly warning them, he is "persuaded better things of them and things which, ἐχόμενα have in them or involve *salvation,*" as the things before mentioned do not. Again, he says that those of whom he has been speaking are fruitless persons, earth which bears thorns and briars and so is rejected, and is nigh unto cursing whose end is to be burned." In contrast with this, those to whom he writes are commended for their work and labor of love which God is not unrighteous to forget.

Reply 5th.—The doctrine (see verses 16 to 20), is that men fall not from grace but from the *lack* of it. That true grace can never fail because of two immutable things,—1st, the Promise of God to keep His people, and 2d, His Oath in which it is impossible for God to lie, or prove false to those who have fled to and found refuge in His word of His promise on which He has caused us to hope.

But does not St. Paul say in I Cor. iv:27, "Lest that by any means, when I have preached to others I myself should be a castaway?"

Reply 1st.—The word *adokimos,* translated "castaway," means "disapproved of; cast aside." It refers to the Apostle's official position. If unfaithful he would be set aside. The Lord would not use him for conversions any more.

Reply 2d.—The Apostle says, "Lest having *preached* to others, I myself," &c. Many preach to others who are lost. The Apostle might perhaps compare his case with theirs. To imagine this is to distort and falsify the language, but even then what St. Paul never said and could not say was this, "Lest being born again I should be lost."

Objection.—If this be so, why does the Saviour say in John viii:31, "If ye *continue* in my word, then are ye my

disciples, indeed, and ye shall know the truth, and the truth shall make you free?" Again, "He that *endureth* to the end shall be saved."

Reply.—As to the *continuing*. The context shows that these people were *not His disciples at all*. They did not "know the truth." They had not been *made free*. We are talking about true Christians falling from grace. The text therefore, is irrelevant.

As to the *enduring*. God saves men through the will, and therefore He exhorts them. First He works in them to will, and after that they are able to will, and must will, and must be stirred up to it. Hence while salvation as a matter of fact is assured, we are all through the Bible addressed in such a way as makes us feel our personal responsibility. Thus in I. John, ii:27 we have the positive assertion "Ye *shall* abide in Him;" but this is followed in the next sentence by the exhortation, "And *now* abide in Him!" That is, "God's will is for you; let your wills work with God's. You are saved; therefore walk as saved men, not presumptiously, but cautiously, and in the fear of God."

Objection.—"Destroy not him with thy meat for whom Christ died." Reply.—I, a saved soul, may act in such a way as tends to the destruction of another saved soul. God will prevent the catastrophe. He is pledged to prevent it; but I am guilty all the same, and I must be made to feel that. Here is the place for exhortation, for warning, for reproof. I am talked to as if I did the whole thing; for while God saves us he does it not by destroying our responsibility, rather by emphasizing and enlarging it. Is there a hint or shadow of a contradiction in all this? Mystery, at every point, we admit; but we deny contradiction.

VII. The Bible says that men can come to Christ, and it says in the most unequivocal terms (John vi:44) that they cannot.

Reply 1st.—The Bible nowhere says that the natural man, unaided and undrawn, can come to Christ. In all the Scripture there is not one *indicative* assertion of free-will. All invitations are "if," "if," "if." These assert no ability. To tell a man that he may have a book if he pays $5 is not to give him $5. It is only saying he may have it "if."

Reply 2d.—"If thou wilt" shows us the difference between the *Law* and the *Gospel*. The Law says, "Do it;" the Gospel, *"I will do it for you."* The Law says, *"If;"* the Gospel says, *"It is done."* The Old Testament set before us a requirement and a reward, with a chasm between them; the Gospel fills the chasm—it fills it with Christ and His cross.

Reply 3d.—"If thou wilt" teaches us what we ought to do in order to convince us how helpless we are. The object of the *if* is by showing what we ought to do and cannot do, to raise the question, How are we to do it? This brings in Christ.

Reply 4.—While we cannot come to Christ unaided, we *can* come helped by the Holy Spirit; and if we simply lean upon His help, we cannot miss the mark. The point of the thing is something like this. A father has a conceited son. The boy has an immense notion of his own ability. "Very well," says the father, "Roll that stone up the hill yonder." The boy puts his shoulder to the stone and finds he cannot start it. "Roll it up the hill," says the father, "and I will give you a $10 bill." The boy tugs, and tugs, and tugs until he exhausts himself. "Now, when you are ready to confess that you cannot do it yourself; when you are ready to look to me to do it for you," says the father, "I will roll the stone up the hill and give you the $10 beside." The boy with his shoulder to the stone is the Law. The boy standing aside, looking to the father to do it and pocketing the $10 bill, is the Gospel, "for what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, has done in the Gospel."—Rom. viii:3. In all this there is no hint, nor shadow, nor trace of contradiction.

Now what is the outcome, what the resultant, of our work?

1. A line of light runs through the Bible from Genesis to Revelation.

2. This line of light bears down upon the unconverted conscience.

3. This line of light, my unconverted brother, fixes your eternal destiny. You are in that spot of light and cannot get out of it. It burns upon you like a sun-glass.

That turns the tables. It is not God whose ways are unequal, but the sinner whose ways are unequal. I thought so all along. I thought the contradiction was not in the Book, but *in the man*. Sinner! you must break down. You must see yourself utterly vile. You must renounce all your own strength, all your own imaginations, and, prostrate in the dust, you must look up and out to Christ for everything. The instant you do that, quick as the lifting of an eyelash, you are saved. My brother, are you willing now to look to Jesus? Does God make you willing? Oh, then, dear brother, you are saved; you are in grace; give God the glory!

ALMIGHTY GOD, MAKE THINE ETERNAL TRUTH THY SPIRIT'S DEMONSTRATION AND RESISTLESS POWER, FOR JESUS' SAKE, WHO SEALED IT WITH HIS BLOOD.

THE BONDAGE OF THE WILL.

Rom. ix:16.

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

There are but two religions upon earth. One, that which centers in the dogma of Free-Will; the other that which springs from the Divine Election. One which says, "Salvation is of self-movement;" the other, "Salvation is of the Lord!"

These two religions are two different systems. One metaphysical, which goes to philosophy for its reasons and argues from consciousness and from the nature of things—this system, brought within the circle and the influence of Christianity, does not refuse the Scripture, but evades those parts of Scripture which it cannot seem to subordinate, and of which it cannot make use. The other system stands on Scripture only, and argues from the truth of revelation—from the scope and details of the Book—from facts which have been witnessed by a competent authority, the Holy Ghost. This system, when brought within the circle and the influence of human argument, does not necessarily refuse reason, but subordinates reason, and regards the "If?" of reason, where God speaks, as blasphemy.

These two systems in the Church have been called by different names—Augustinianism and Pelagianism; Calvinism and Arminianism; the Old and New School. With every spiritual crisis, side by side, these rival systems emerge—a bridgeless gulf between them, however names may change.

The one system, were it unopposed, would take its point of departure from God, and from him would argue down the lines of sovereignty, of justice and grace. But, confronted by the other system, whose starting-point is man and Nature, and the so-called shifting "consciousness," the battle-ground becomes that of the human will and of its freedom—Whether the will, in man, is free in such a sense as makes him practically independent, not of God alone,

but of himself; of his own nature, character and personality behind it; whether the Will, unfettered, is a power of self-betrayal, self-antagonism, self-reverse; something which flies, or *may* fly, in the man's own face, in spite of him: or, Whether the Will, in man, is but a *faculty among the faculties,* linked to the other faculties, and controlled in movement and in bent by the nature and bent of the man?

What is the Will in man? The soul, itself a trinity, has three great primal powers—the Intellect, or power of seeing; the Affections, or power of feeling; and the Will, or power of volition.

The Will, then, is the faculty or power of willing. Is it an independent, self-determinating power?—*i. e.,* does the Will stand apart from the other great faculties or powers of the soul, *a man within a man,* who can reverse the man and fly against the man and split him into segments, as a glass snake breaks in pieces?

Or, is the Will connected with the other faculties, as the tail of the serpent is with his body, and that again with his head, so that where the head goes, the whole creature goes, and, as a man *thinketh* in his *heart,* so is he? First thought, then heart (desire or aversion), and then act. Is it this way, the dog wags the tail? Or, is it the Will, the tail, wags the dog?

Is the Will the first and chief thing in the man, or is it the last thing—to be kept subordinate, and in its place beneath the other faculties?—and, is the true philosophy of moral action and its process that of Gen. iii:6: "And when the woman saw that the tree was good for food" [sense-perception, intelligence], "and a tree to be desired" [affections], "she took and ate thereof" [the will.]

The latter we affirm because of the statements of Scripture.

But, before coming to these, that we may cut through all vagueness and mystification, straight to the root of the matter, and reach a fair and honest statement of the question, let us premise a few things by way of clearing the ground.

Man is a free agent; but man has not a free will. Man is, therefore, responsible; yet he is impotent. Upon this

seeming paradox, but changeless fact, is built the scheme of grace.

The *man* is free, but his *will* is not free. Liberty or freedom from coercion is one thing; ability or power from within is another. All the Reformed Confessions unite on this point. To make it, Luther, in his *"De Servo Arbitrio,"* contends; to make it, Augustine, in his *"De Gratia et Arbitrio,"* contends; to make it, St. Paul, in all his Epistles, contends; to make it, the whole Bible, from cover to cover, is directed. The Bible everywhere holds man responsible, yet everywhere it strips the fallen creature of all spiritual power; writes death upon him; shuts him up, like Nicodemus, to new birth—like Lazarus, to resurrection; asserts that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy"; excludes all boasting and gives all the glory to God.

This being so, the distinction between free agency and free will assumes vital importance, and calls for emphatic assertion. Man is a free agent because unforced from without; he does as he pleases, always as he pleases, only as he pleases; he is therefore responsible. But man has not a free will because he is bound together within—because his judgment moves his desires, and his desires his volitions, just as steam moves the piston and the piston the wheel. While, therefore, man does as he pleases, he pleases and can please only one way. He does as he pleases, but he cannot please against his whole nature—against the unity, tendency, strain of his nature. His nature binds him; if a fallen nature, downward. This nature he cannot reverse. He cannot renew his own will, change his own heart, nor regenerate his bad nature. While therefore, he is free, so far as forces outside are concerned, his will is not free but is bound by the strain of his nature. It is still "the carnal mind" that *will* not—the "enmity" that *"cannot* please God."

An illustration occurs from the hand. It is simple, but perhaps may be helpful. A man is free to use his hand. The *man* is free, but the *hand* is not free; the arm and the muscles control it. The hand is the slave of the muscle, and acts as the muscle compels. In like manner, man is free to use his will, and is therefore always a free agent;

but the will itself is not free. It is controlled by the affections, which are evil and earthly and sensual, and these again are controlled by the understanding and judgment, which call evil good and which are perverted, blinded, deluded, by the god of this world.

Another illustration is in point—Niagara! The water is free. No one is forcing it. No one is taking up bucketfuls and pouring them over the falls. The water is *unforced from without,* but it forces itself. Each drop pushes another, and so, while Niagara is free and rejoices and leaps in its freedom, the drops are not free, nor can Niagara roll itself backward. Niagara goes down, is bound to go down, and cannot go up.

That is how the Bible puts the impotence of fallen man. Free *to* sin, but free *from* holiness—helpless toward God, the volume, river, trend and tendency of his nature is down. "As a fountain casteth out her waters," says Jeremiah, "so we cast out our wickedness." "Can a fig tree bear olive berries?" Who can bring a clean thing out of an unclean? Can free will do it? Can any thing or creature do it? No! not one.

Man *will not,* because it is not in him to will; he is stunted, and set in a fallen direction; and man *cannot,* because an evil eye affects the heart, and a deceived heart turns him aside, ever aside, from the mark of the prize of God's calling. Man's inability is, therefore, total, innate, ineradicable by any self-help or self-motion, by any twisting, effort, or desire of Nature. Man can no more turn to God than the dead can sit up in their coffins. He can no more originate a right desire than he can create a universe. God and God the Holy Ghost alone, by sovereign, special interference, calls dead sinners to life, and "creates within them the desires of their hearts"—the first faint fluttering of a breath toward holiness.

Such is the representation of the Bondage of the Will, in perfect harmony with Free Agency, which the Bible furnishes, and for which we are bound to contend. It is readily granted, however, that such a notion of things would not and could not occur to man of himself. It is as much beyond his conception as the stars beyond his touch, and

when revealed, the first effect is to bewilder, dazzle and confound.

It is readily granted that God's thoughts on this subject are higher than our thoughts—that such a notion of things would not and could not occur to the unregenerate consciousness (for the natural man receiveth not the things of the Spirit of God), but only to the consciousness which has become Christian, and more—not always instantly to that; but slowly and by degrees through the teaching and interpretations of the Spirit. Witness the difference between Whitefield converted suddenly, consciously by force, and the gradual experience of Dr. Scott, the commentator, who began a radical, intense Arminian and ended in a full surrender to the Doctrines of Free Grace.

Suppose I have fallen into the water and am blindly struggling and frantically beating with my arms. All my efforts only serve more surely to sink me. I go down—again—the third time. I have lost consciousness. When I come to, I find myself upon the river bank. I look at the water and I say: "Bravo! I have done well. How I must have struggled! That last stroke did the work and landed me safe on the shore." I *say* this, but I am not satisfied. A person approaches. He is dripping with water. He says: "You were gone! I saw you go down the last time, and I dived under and saved you!" I think it over and I say: "That sounds like fact, like common sense; it seems the only satisfying explanation"; yet consciousness does not help me. I have no recollection of rescue by force and from outside. I must take it on trust.

There are three conditions of the Will.

1. That of holiness fixed and confirmed in holiness. That is the will of God, of Christ incarnate, and of the holy angels. *Non posse peccare,* as Augustine says: "Who cannot sin."

2. That of holiness on trial, unconfirmed, and therefore mutable. That of Lucifer, who fell by vanity; whose eye was caught by self-reflection. That of innocent Adam in Eden. *Posse non peccare*—Able not to sin, but might.

3. The *fallen* will. Unholy, free from holiness. *Non posse non peccare*—"Unable not to sin; sin's helpless slave." This third condition, of the *fallen* will, we argue from the

Scripture. And the arguments to which we shall confine ourselves are five.

(1.) *Direct and plain assertion.* "When we were yet *without strength,* in due time Christ died for the ungodly." "No man *can* come unto Me except the Father which hath sent Me draw him." "Therefore said I unto you that no man can come to Me, except it were *given* him of my Father." "It is the Spirit that quickeneth, *the flesh profiteth nothing.*" "Because the carnal mind is enmity against God; for it is not subject unto the law of God, neither indeed *can be.*" "That which is born of the flesh is *flesh,* and that which is born of the Spirit is spirit." "Which were born not of the will of the flesh, *nor of the will of man,* but of God." "So then, it is *not of him that willeth,* nor of him that runneth, but of God that showeth mercy." "To *will* is present with me" [*i. e.,* the Faculty of Will], "but how to *perform* that which is good" [the power], "I find not." These few texts, taken from hundreds equally peremptory, must suffice for this argument.

(2.) The Bondage of the Will is not only positively and plainly asserted in the Scripture, but it is everywhere *implied.*

It is implied in regeneration. A man comes into this world passive, without either his own act or consciousness, so does he enter the Kingdom of God. It is either this, or we deny the New Birth, and teach the nonsense of self-procreation.

Again: If any man be in Christ, he is a καινὴ κτίσις (new creation). This carries us right back to the first creation, from nothing, and to the infusion into us of something which was not in us before, but now can never be absent. Call it "*Christ* in us," or a "*seed,*" or the "*spirit* born of the Spirit," or call it what you will; it is a fact that cannot be gainsaid. Creation is an object of power.

Again: "You who were *dead* hath He quickened." Is not resurrection an object of power?

Again: Because faith is said to be "the gift of God," and a man takes a gift from outside. Faith is the current of the Divine life, running through the new-born, which is the river of Throne-water, the impetus and energy of God.

And once more: The description of the work of the Spirit as the interposition and impingement of Omnipotence—"Thy people shall be willing in the day of *Thy power.*"

(3.) Add to these assertions and implications, *illustrations;* as, for instance, the turning back of water which cannot run up-hill, nor rise above its own level. "Turn again our captivity as the streams of the South." "All my *fresh* springs are in Thee."

Take again Ezekiel's Vision of the Dry Bones—"very dry"—"no flesh on them." The question is: "Can these bones live?" Free-will says, "Certainly. It is a mockery to say to them, 'Hear the Word of the Lord,' unless they can hear it." But Inspiration answers not so, "Son of man, cry!" "Cry, 'Come from the four winds, O Breath and breathe upon these slain that they *may* live.'"

Ah! "Lazarus Come Forth!" *gives* the Free choice to a dead man and unwraps the cerements of Will, as it proclaims the fiat, "Loose him and let him go!" For, if the Son shall make you free, ye shall be free indeed. Ah! "Stretch forth thy hand!" brings in the miracle of willingness to venture, as it does the miracle of power, enabling the soul paralyzed and conscious of its helplessness to cry, *Da quod jubes, et jube quod vis!*—"Give, only give what Thou commandest, and then command what Thou wilt."

These and all miracles proclaim aloud, by physical expression, the momentous *moral* fact. Can blindness make itself to see? Can deafness unstop its own ears? dumbness its own lips? Can palsy leap and leprosy exude its loathsome virus? Then may the Will work backward, revolutionize itself, fling off contagion wandering through our crooked veins, and, tearing from itself the poisoned shirt of Nessus, speak the emancipating edict—"I will! Self, be clean!"

(4.) The Scripture doctrine, thus asserted, and implied and illustrated, gathers in the *Scope of Revelation.* All other doctrines hang upon and confirm it. What is Election but God choosing, because we cannot choose? What is Regeneration but God quickening the dead who cannot stir? What is Perseverance but God carrying on a work which

He has begun, where *man,* beginning must infallibly break down?

(5.) To these arguments from Scripture let us add, and finally, *the utter absence of any Scriptural authority for the assertion that the Will is free;* or that power must equal obligation, or that any unregenerate man can will aught whatever in the direction of God, or aught whatsoever but sin.

Surely, if the ground of obligation be ability, we have a right to expect the Scripture to say so. Instead of this it says the other thing, and says it every time, and nowhere, in a single instance, contradicts itself. Its uniform refrain, from Genesis to Revelation is—"Every imagination of the thought is evil"—"no man can come to Me except the Father draw." Free-will can do nothing without special grace and an effectual call.

But, do not exhortations and commands take our ability for granted? And when God says "Do a thing," does it not imply that we *can?*

It does not, for

1. Direct assertions cannot be invalidated by mere *in*directions—the Indicative by a Subjunctive; the positive by an "if." Saying "Stretch forth thy hand" does not imply, "Paralysis *can* stretch it." Saying "Ye will not come to Me," does not imply "You can *will* to come to Me." The fact is just the opposite. The diseased will is the trouble. "Ye cannot *will.*"

This is splendidly argued by Luther in his Diatribe against Erasmus. "If thou wilt equal Virgil, my Maevius, thou must sing a more exalted strain. Alas! Maevius cannot."

2. And again: the dogma "Power equals Obligation" proves too much. I ought to keep the commandments, therefore I can; therefore perfection is possible; therefore Sisyphus rolls his stone to the top of the mountain; therefore I can climb a Sinai all aflame, and which not even a beast, stupid as *he* is, would think to touch.

The importance of the doctrine of Inability is thus seen and soleminized from the fact that the whole Bible is directed—the strength of the Holy Ghost, if one may so say, gathered up to prove it—to show that man can neither save himself, nor help to do it—can neither turn himself,

nor help to do it; that common grace, however it may move on men is not sufficient; that while men have power downward, they have no power upward; that a fallen creature can only keep falling; and that if ever men turn to God, it must be by God's turning them, and if ever they are willing, it must be because *made* willing in the day of sovereign and Almighty power.

The importance of the doctrine of Inability is further seen and solemnized from the fact that without it men will never cease their fleshly efforts and their fleshly willings and their fleshly vows, and simply trust on Christ. Sisyphus must quit, and let Another roll that stone. Wordly Wiseman must fly from Sinai to Golgotha.

A sense of helplessness, absolute, utter, is the first requisite to any sound conversion, and this sense of helplessness is nothing more nor less, nor other, than old-fashioned *conviction of sin.*

THE DOCTRINE OF GRACE.

"For the grace of God that bringeth salvation hath appeared unto all men teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."—Titus ii:11, 12.

Practical Christianity has for its ground and motive doctrinal Christianity. It is principle, straight through, that is to sustain men and move men according to God. It is principle, not emotion, not impulse. That is the root-thought of the Epistle to Titus. St. Paul speaks first, in the first chapter, of church order and holiness in the church—then he speaks, in the second chapter, of family order and holiness in the family—then he speaks, in the third chapter, of social order and holiness in our relation to the world. But each of these three phases of conduct is described as the outcome of a great truth clearly known and quietly taken for granted, namely, that of our personal relation to God—a relation which is all that the affections can desire, and which never changes, because it depends entirely and forever upon what God is, whose self-consistency is perfect.

For the grace of God which *bringeth* salvation, which comes down from heaven with it, which does not look for righteousness from us but gives it, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

In the exposition of these words, according to the line of apostolic thought, I wish to follow three inquiries:

I. What is the Doctrine of Grace?

II. How this Doctrine hath appeared unto all men.

III. Its practical effect.

I. What is the Doctrine of Grace?

The word grace means favor to the ill-deserving; the doctrine of grace then must mean that system of truth which has for its foundation *the ill-desert of sinners* before God.

Grace is something which must always come in after justice. It is something entirely supplementary to any work of righteousness—something over and above. It is imperative that we should see this, otherwise we can have no proper conception of the plan of redemption. So long as we imagine that God has to deal with innocent creatures or with creatures who have a claim upon Him, who have not already fallen under His justice, we shall be utterly non-plussed and unable to receive the first and simplest propositions of the Gospel. The fact is that, before grace can come in, the bottom must be knocked out from under man, and he must be let down to the moral status of a devil. The level on which we stand, my brethren, is precisely that of fallen spirits. The only difference between unregenerate man and devils is this, that man has a body and devils have not. Man has the *nature* of Satan—"Ye are of your father the devil." Man is as blind as Satan—"Ye were sometimes darkness." Man is as wilful as Satan—"The lusts of your father ye will do." Man is led and energized by Satan—"The spirit that now worketh in the children of disobedience." Lost man is a lost spirit, and God has a right to deal with him as He deals with lost spirits. That is the fundamental proposition of grace.

Well, now: How has God dealt with lost spirits? He has condemned them. He has cast them out of His presence. He has doomed them to hell. Let us, in imagination, lift the cover from hell. What do we see there? We see millions of once glorious creatures writhing in torments. We see them committed to a destiny which must grow worse and worse, and which is unchangeable. Forever and forever each single devil must suffer. Not one can ever escape. That is justice. It is the stern and iron reign of law.

What do we say of that? How do we feel about it? We say it is right. We acquiesce. I never yet heard any man complain of God, for treating the devils as a criminal

class. I never yet heard of a man who sat down and wept over devils, because of what they had to suffer. God has punished devils and He is going to punish them. He is going to spend the exhaustless powers of retribution on their immortality—to pour wrath on them to the uttermost.

Now, suppose God were to determine to bring in a salvation for the devils. He is not going to do it. Their affairs are closed up. Righteousness with them has reached its everlasting finality..... But, for the sake of illustrating the point before us, let us suppose a salvation for devils. Must it necessarily be for all devils? Why? Why must God save *all* if He saves any? Why has God no option? Why has He less liberty than I have, when to one of two street beggars I give a dime and to another nothing? If God is free at the first step, why is He not free at each succeeding step? If not, where does He lose His freedom? If He may save or not save, may He not save few or many —one or ten thousand. I would like to sharpen emphasis upon this point. I have no desire to evade it, but rather to pursue it and to corner it—to compel a categorical reply.

Is God bound to save everything that sins and suffers? No, for

1st. He does not do it. We see unrelieved suffering all around us.

2. God's justice will not let Him do it. There is an eternal principle in God which must treat sin as sin deserves.

God, then, is free to save or not to save. His will is entirely untramelled. Suppose He says, "I will save," still has He power over His own will to determine how many; or else from the moment of becoming a Saviour He uncrowns Himself as a God.

In the case before us, God might come down and save certain, we will say, eight devils, while He left the others just where they were. Imagine this and what would be the effect? Why, in the case of the majority they would continue to get what they have been getting—what they were sentenced to, what they deserve. In them God and His justice are glorified. In the case of the others, of the

eight, the thing done would be supplementary. It would not be necessary; it would not be expected; it would not be called for. It would therefore be a simple and unmixed gratuity, and, to those benefited, this gratuity would be the spring and cumulating motive of all possible eternal gratitude and praise.

Now this illustration of the devils is the exact fact with reference to fallen man. Our salvation is built upon the condemnation of devils, into which we also have fallen. But in our case, God makes a difference. After the sentence has been pronounced—after the gallows-tree has been erected—after the drop has been sprung, God brings in a new thing—a thing which has entered no thought, which is beyond a creatural imagination, and which circulates throughout all heavenly regions and througout all holy and angelic populations an overwhelming, yet blissful, surprise.

That thing which God brings in is grace. Eternal grace which contemplates a ruined, guilty, utterly corrupt and helpless sinner—a collapse in sinnership—a synocope of sin. Grace is a provision for men who are so fallen that they cannot lift the axe of justice—so corrupt that they cannot change their own natures—so averse to God that they cannot turn to Him—so blind that they cannot see Him—so deaf that they cannot hear Him and so dead that He Himself must open their graves and then lift them into resurrection.

Grace then is not like justice, a necessary attribute in God. It is an optional attribute, and if optional includes

1st. As its first element *an everlasting choice*. Suppose there *were* no choice. Suppose God had precipitated our whole race to death, as He did angels, from the moment that they sinned. God might have done this. It would have been no excess of severity. It would have been justice, only justice still achieving its untarnished if appalling triumphs. But *what then?* Why then a race drops out—a link, the human is lost to the universe—a whole intelligent nature made capable of the eternal enjoyment of God comes short of that for which it came into existence. What then? Why then Satan conquers and stalks over the battle-field the undisputed monarch of a subjugated

world. What then? Why then the law which was given, first of all, not that men should suffer by its penalty, but that God should be glorified by its fulfilment, is never complied with. Thus justice, in the destruction of our race would triumph—but in the defeat of all the other perfections of God.

Suppose the *opposite*—that God had saved *all men.* What then?

Why then there is the obliteration of justice. To all eternity it can never be made to appear that we did really deserve to die. In spite of the cross we ourselves should doubt it—angels would doubt it. The universe would doubt it. Some men must die to set that doubt at rest. Over the grave of some there must go forth the announcement, in terms at once decisive and incontrovertible, that "*all* have sinned and come short of the glory of God," and that those who are saved "were by nature the children of wrath even as others." Without this there will be a race of sinners, no individual of whom ever gets his personal ill-deserts, or ever believes that he had any! Without this there will be one world afloat among the worlds which flings a jarring discord over all the harp-strings of the heavenly minstrelsy; which sports in a derisive freedom; and which laughs aloud at righteousness.

But suppose a third thing. Suppose justice and mercy combined. Suppose that when all deserve condemnation, and all are seen to deserve it, some are saved—a multitude whom no man can number, the vast majority, in the grand total—to the vindication of each several attribute in God; to the praise of the *glory* of His grace! So that each perfection in Him may appear in poise and balance—so that the display of one may not be the adumbration of another—so that He may not seem to hang mid-heaven, obscured, half-hidden, half-eclipsed, the segment of a mutilated sun, but bursting through the clouds, and throwing them behind His back into remoter and remoter horizons, He may shine forth

"A God all o'er consummate, absolute,
Full orbed, in His whole round of rays complete."

In order to this there must be a *choice*. Election is the Alpha of grace—the first, most humbling, and yet most encouraging manifestation of God.

It is the *first manifestation,* since if we cannot stir, God must.

It is a *humbling* manifestation, since it grasps the golden mace of the Divine Sovereignity, swings it aloft, and brains a man of all his thoughts, imaginations, feelings, efforts—lays him prostrate in the dust, and then stoops down and, writing death upon his members, thus destroys that *faith in self which* hinders him from resting upon that which is outside of self, the work of Christ for sinners.

Election is an *encouraging* doctrine, since it as a drag-net cast into the water not to drive away fish but to draw them. If I am the lost creature that the Bible says I am, then since I can never choose to set my affections on God, God must choose to set His affections on me. He must come out and down to me in free and overflowing love. He must begin to work upon me. He must create within me the desires of my heart. He must awaken within me a Divine curiosity. He must make me feel my great necessity, and draw me on to Christ. He must overcome my hesitations, and allay my apprehensions, and dissipate my fears, and bring me to assured, unchangeable repose upon His faithful promise.

Now what is all this but the expansion of the Bible statement, "According as He hath chosen us in Him before the foundation of the world, that we might be holy, not *because* we are holy, but that we *might be* holy and without blame before Him. In love having predestinated us into the adoption of children by Jesus Christ to Himself."

And in all this there is solid comfort and encouragement for every disquieted soul. For since Divine election is impartial—since it finds in the best of us nothing to attract, and in the basest of us nothing to repel—since it comes to give us everything and to exclude us from nothing; why then the worst of sinners, and the worst sinners of the worst, are quite as likely to be swept within the circle of its mighty and compassionate and conquering consolations, as are those who, in the pretentions of an unimpeachable

morality, and who, in the kindly judgments of men, stand nearest of all.

2d. The second element in grace is *absolute redemption*—that Christ dies for the elect part of fallen sinners and for that part alone.

This appears—

1. From what has already been said. The salvation brought in through the reconciliation of the Divine attributes contemplates a part and a part only.

2. It appears from the consistency of the Holy Trinity with itself. If the Father elects, the Son, in perfect sympathy with the Father, cannot enlarge upon that election.

3. It appears from the tenor of the Eternal Covenant—"I have made a covenant with my chosen, I have sworn unto the Beloved my servant, Thy *seed* will I establish forever." Here the covenant is in so many words confined to the seed.

4. It appears from the absurdity of the opposite. For if Christ died for all alike, then He did no more for those who are saved than for those who perish. And if He died for all alike, then He bore the curse for many who are now bearing the curse for themselves, and He suffered punishment for many who are yet lifting up their own eyes in hell, being in torments, and He paid the redemption price for many who are yet paying in their own eternal anguish the wages of sin, which is death. To say this is of course to convict God of the grossest injustice, for it is to represent Him as receiving from the hands of Christ full atonement, and then as dashing down to perdition millions of those for whom Christ had died to atone. The story is told of Pizarro that when he had imprisoned the Peruvian Inca, that monarch, lifting his hand to the level of his head upon the wall behind him, promised to fill the apartment with silver and gold to that level, provided Pizarro would let him go free. Pizarro agreed to this, and then when the loyal subjects of the Inca, by denying themselves to the utmost, had brought together the requisite ransom, Pizarro led forth their beloved Inca, and before their smiling expectant faces put him to excruciating death. *That* Pizarro, lifted and broadened to infinite proportions, is the shadow which a universal atonement projects upon

God—it makes an infinite Pizarro and subverts the very substratum upon which is built His throne.

5. That Christ died for His people alone appears from the fact that otherwise there is no real and complete atonement. By atonement we understand the *work of a substitute*. Now, if Christ was the substitute of all men, He failed, for all men are not saved by Him. But if He was the substitute of His people He did not fail, for His people are saved by Him, and we have an atonement which truly atones, a redemption which truly redeems.

6. The doctrine of universality—shall I say the doctrine of a vague atonement—surrenders certainty while seeking to captivate. Suppose we preach broadly that Christ died for all men and for all alike. The first effect of this preaching, no doubt, will be to brighten men's hopes, to open wide horizons and apparently to bring salvation home to them. But what is the after result? Will not every man, in reflecting, say to himself, "What is this salvation which has been brought home to me? Is it not a benefit common to me with souls already lost? Was it not once theirs as now it is mine? What assurance then can it give me that I, like them, may not be lost? If multitudes have perished for whom Christ has died, why may not I?" In order to certainty then, some other proposition must be brought in—some special, call it narrow interest, if you please, in Christ's death—but something which shall make salvation a fixture and secure upon granitic foundations, that come what may, amid all changes, though mountains be upheaved and hills depart, nothing shall occur to alienate God's loving kindness.

7. Christ died for His people *in such a way* as to save them, or else He is not the faithful Saviour whom we have known and loved and honored. For my part I would rather, infinitely rather, believe that Christ had never redeemed a single soul than believe that He so cast shame, dishonor and reproach upon His own depthless agonies, and upon the very need of an Atonement, as to lose sight of that soul after having gone through what he did to redeem it. Rather, infinitely rather, would I believe that Christ never loved at all than that having loved unto death He

had not strength to love all the way through, but failing in the extreme crisis lost what He died for.

3d. The third element in grace is *quickening*. Is there any such thing as quickening? What does that mean? It means giving life. Can lost man give life to himself? Can nature rise above nature? There is needed, therefore, in addition to the work of the Father, and to the work of the Son, the work of the Spirit. That which is spiritual must be born of the spirit.

When we look around us we see four kinds of life—mineral, vegetable, animal, intellectual. These four kinds of life are different. Can they have anything in common? Can they replace one another? Can the rock by volition turn itself into a tree, the tree transmute itself into an ox, the ox make itself into a man? There are those who say they think so. There are those who have brought in what they are pleased to call *"Development,"* expressly to deny, in face of all the facts, that greatest fact of all, "Ye must be born again!" But that which is not and which cannot be in the least, how shall it be in the greatest? That which is not and cannot be in the seen, how shall it be in the unseen? That which is not and cannot be in the temporal, how shall it be in the eternal? As well might Satan will himself into a seraph as fallen man, by efforts of volition, will himself into that new creation which is called a "child of God."

The Doctrine of Grace then, is this—that dead nature lies on a dead level. That on this dead level God comes in—that the *Father* elects, the *Son,* redeems, the *Spirit* quickens—and that by resurrection lifted to another level, the new life runs on and on and on forever!

The Doctrine of Grace therefore is nothing but the Doctrine of the Holy and Undivided Trinity. It is nothing but saying, "Glory be to the Father, and to the Son, and to the Holy Ghost!" It is nothing but beginning here below the prelude of that new, unspeakable and everlasting song, Holy! Holy! Holy! Lord God Almighty.

II. *How* has this Doctrine of Grace, which bringeth salvation, appeared unto all men? It has appeared unto all men in the *preaching of the Gospel,* which is not distinctively the setting forth of Divine Sovereignty, nor of a new

and supernatural birth, but is the offer of Jesus Christ to all men, everywhere, of every condition, irrespective of whatever else be true or untrue—certain or uncertain, clear or dark.

In the Gospel proper there are "neither claims, nor commands, nor duties, nor threatenings." It brings salvation, it does not exact nor demand it. In it there is reported a peace purchased for poor sinners by the blood of Jesus, sufficient in its nature for all—suited to all and free to all who will take it. The Gospel which we get from this book and which we preach is this—For all His people, Jesus Christ stands substitute. They are His people who put their trust in Him. If you trust Him, my brother—if the Spirit draws you, and, what man dare say the Spirit does not draw him? If you *consent,* for consent is everything in religion, you are saved. And how are you saved? Why so saved that if the solid world were split asunder and the graves rent open and the universe itself convulsed —so long as God's throne stands unshaken, and so long as truth is truth and righteousness is righteousness, you are the heir of an eternal life, the crowned possessor of an everlasting glory.

The doctrine of grace *brings* salvation. It tells us that since we can do nothing—nothing whatever, God has done all. That He has gone into the question of our sin and our necessity and sifted it to the bottom—that He has planned largely and effectively for the relief of sinners and the redress of law—that He has righted Himself with Himself—that He has satisfied the claims of justice—that He has satisfied the claims of moral government—that He has satisfied the claims of human conscience, and that He has so settled all things on a new, impregnable, immovable foundation by the Blood of Christ, the smitten Rock of Ages, that those who trust on that foundation cannot be confounded.

My unconverted brother, the Gospel is of such a nature that when it says, "The Blood of Jesus Christ, His Son, cleanseth us from all sin," if you consent to that cleansing you are cleansed. The Gospel is of such a nature that when it says, "He brought in everlasting righteousness," if you consent to that righteousness you are righteous. It

is of such a nature that when it says, "He hath made Him to be sin for us," if you consent to that *exchange,* to that *transfer,* Christ becomes your *substitute,* He is put into your place, and you are put into His place at once—on the spot.

The one point in religion, then, in *consent.* Toward that point God's Providence, God's Word, God's Spirit—all the forces of His moral empire—urge, incite, and draw men. From that point if men recalcitrate—if they say "I won't," they are lost. *At* that point if men consider—if they give God credit for speaking the truth—if they do Him the honor of venturing on his provision—if they believe in the Lord Jesus Christ—in one word, if they CONSENT, they are saved.

The one question of our moral destiny is the reception or the non-reception, of the Blood atonement!

Such is the Doctrine of Grace. Such is its presentation. Now,

III., and lastly, What is its *practical effect?*

Some say it is too *simple.* It cannot save because there is not enough to it—a man has nothing to do but believe.

Our reply to this is—that simplicity is the ornament of all nobility, and the special grandeur of God. The Gospel is simple, just as Niagara is simple, but capable of bearing on its heaving and mysterious tides each tiny drop that leaps and sparkles there, out, out into the wide Ontario of God's grace, and out again into the measureless Atlantic of His glory. The Gospel is simple only because God behind it does that which is hard and leaves to man that which is easy. The Gospel is simple only because it is free from circumlocution, from mystification, and from what we stigmatize in worldly affairs as "red tape."

"Oh how unlike the complex works of man
Heaven's easy, artless, unincumbered plan!
From *ostentation,* as from weakness, free,
It stands like the cerulean arch we see,
Majestic in its own simplicity;
While, writ upon its portal, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words—
Believe and Live!"

But it is said that this doctrine of grace *destroys good works*—that it pulls down all we have built up, and makes it of no avail that we have prayed and wept and labored.

Our reply to this is to confirm it—to admit that the Gospel razes Shinar's Tower of brick and slime to its foundation—that it opens a great gulf beneath our feet, into which it flings all our doings and all our experiences and all our deservings, while it cries over their universal demolition "Babylon the Great is *fallen!* is *fallen!* is *fallen!*" We preach as the special and distinctive glory of the Gospel the obliteration of good works as, in any way, in any sense, essential, confimatory, supplementary, the ground-work of our standing before God. *We affirm with boldness that our good works cannot strengthen our salvation nor our bad works weaken it*—that not in one whit does our salvation depend upon what we commit or omit —upon what we do or fail to do, but only upon this—the reception of Christ.

"Of all that wisdom teaches this the drift,
That man is dead in sin, and life's a gift."

But some say the Doctrine of Grace leads to *unholiness*. No! there we stop—*that* we deny!

The Doctrine of Grace is not *built* on good works, because it *creates* them. A man without the indwelling Holy Ghost is dead, but where the Holy Ghost comes and makes him alive, he *is* alive. How? By the Holy Ghost. In what direction? Alive unto God. For the grace of God hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

The Doctrine of Grace cannot make men unholy—for

1. It has for its *object,* straight through, the glory of God—but unholiness does not glorify Him.

2. The Doctrine of Grace has for its object to magnify the law and to teach us to magnify it—but unholiness does not magnify the law.

3. The Doctrine of Grace has for its object to make us new creatures; but if we are *new* creatures we are different from what we were before—if therefore we were before unholy, now we become holy.

4. The Doctrine of Grace teaches us to do all things by God's Spirit, but God's Spirit is a holy Spirit; what we do therefore must be holy.

5. The Doctrine of Grace suspends everything on faith, but faith works by love and purifies the heart, and we are sanctified by faith which is in Christ Jesus.

6. The Doctrine of Grace brings us to a perfect rest in God, but then it is a *Sabbath* rest—the eternal Sabbath begun—in which there shall be nothing unholy.

7. The Doctrine of Grace gives us Christ, not only as our Priest to sacrifice for us, but our Prophet to teach us and our King to rule us. We must therefore "beware of Him and obey His voice, for God's name is in Him."

8. The Doctrine of Grace bestows everything, and therefore awakens our gratitude. "We thus judge that if one died for all, then all died, and that He died for all that we who live should not henceforth live unto themselves but unto Him who died for them and rose again."

9. The Doctrine of Grace, so far from abolishing God's law, re-enacts it. It gathers up the Tables broken on Sinai in order to re-cement them and preserve them in the true and living Ark, Christ Jesus, who Himself also has left us an example that we should follow His steps. Upon no men —upon no dispensation have the Ten Commandments been so binding as they are upon us Christians in this dispensation of grace.

10. The Doctrine of Grace is not only a *precept*, it is a *power*. "Our Gospel came unto you," says the Apostle, "not in word only, but in power and in the Holy Ghost. The Holy Ghost is the author of all that is in the saved man. Whatever is not of the Holy Ghost is not of the *New "I,"*—it must therefore be *cast out, crucified, reckoned dead.*

On the other hand—when we say the Holy Ghost is in us—what does that mean? It means that God is in us—working through us—working on and out.

A strawberry runner is shot from the parent stem, for what purpose? That it may take root, become a new plant and bring forth fruit. In like manner I am shot forth out

of God, by the infusion of a divine nature, that I in turn rooted and grounded in Christ, may bring forth fruit unto God.

If any man say otherwise—if he say, "Let us therefore continue in sin that grace may abound"—our reply is that of the Apostle—echoed by the consenting voices of redeemed man in all ages—"whose damnation is just!"

Now, unto God the Father, God the Son and God the Holy Ghost be glory evermore. Amen.

THE DOCTRINE OF ELECTION TRUE.

Acts xiii:48.

"As many as were ordained to eternal life, believed."

The reason why any one believes in Election is, that he finds it in the Bible. No man could ever imagine such a doctrine—for it is, in itself, contrary to the thinkings and the wishes of the human heart. Every one, at first, opposes the doctrine, and it is only after many struggles, under the working of the Spirit of God, that we are made to receive it. A perfect acquiescence in this doctrine—an absolute lying still, in adoring wonder, at the footstool of God's sovereignty, is the last attainment of the sanctified soul in this life—as it is the beginning of heaven.

The reason why any one believes in Election is just this, and *only* this—that God has made it known. Had the Bible been a counterfeit it never could have contained the Doctrine of Election, for men are too averse to such a thought to give it expression much more to give it prominence.

The Bible not only teaches the doctrine, but makes it prominent—so prominent that you can only get rid of Election by getting rid of the Bible. It is the Bible part that is the great difficulty. It is not what believers say, nor what a sound philosophy teaches, but it is what the Scriptures say, that confronts us. No propositions ever laid down by the pulpit are so difficult to receive as is the inspired language itself. This will explain the great dislike of certain passages of Scripture which allude to this topic. Men pass them by—they turn from them—they are angry if they hear them quoted even without a comment. They do their best to twist them from their plain sense—to explain away their meaning and *yet*, after all their explanations, they do not like to hear them or to read them. They feel that their one-sided and disingenuous dealings cannot bear the light of God.

The Bible makes Election prominent. It puts Election *basal* to the entire scheme of grace. It makes it the Supreme law—the underlying principle of the Gospel—that, in har-

mony with which, all things else have their being and that which if it should fail, the universe would be a ruin.

If this be so—if the Doctrine of Election is in the Bible, then we shall have, either to give up the Bible, or receive the Doctrine.

If the Doctrine *is* in the Bible, then, since we *do not* intend to give up the Bible, we *must* receive it.

Election means choice and "to elect" means to choose, and the Doctrine of Election is the absolute choice of those who are to be saved, from eternity.

Bear with me then I pray you while we consider.

I. The Doctrine of Election as it runs through the Bible.
II. The Doctrine in this particular text.
III. The Doctrine as held by the Church.
IV. The Meaning of the Doctrine.
V. Its practical Value, and

I. The Doctrine of Election as it runs through the Bible.

I prefer to begin with a whole volley of texts,—i. e., to avalanche you with an irresistible pressure of testimonies of the Holy Spirit, and, afterward, to close to a more logical and special presentation of my theme.

If then we turn to the Old Testament we shall read in Deut. 7:7, "The Lord thy God hath chosen thee to be a special people unto Himself. The Lord did not set His love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you." In Neh. 9:7 we go back of this, "Thou art the Lord, the God, who didst choose Abram and gavest him the name Abraham." In I Chron. 28:4, we have David—"The Lord God of Israel chose me." In I Chron. 29:1, he says, "Solomon my son whom God hath chosen." In the Psalms he enlarges on this—"He chose David also His servant." "I have made a covenant with My chosen." "Ye children of Jacob His chosen." "Aaron whom He had chosen." "He brought forth His chosen." "That I may see the good of Thy chosen." Pass from the Psalms to Isaiah and we read—"Thou Israel art my servant, Jacob whom I have chosen. I have chosen thee and

not cast thee away." "Ye are my witnesses and my servant whom I have chosen." "I have refined thee but not with silver; I have chosen thee in the furnace of affliction." "Behold My elect in whom My soul delighteth." "Mine elect shall long enjoy the work of their hands."

From the Old Testament let us pass to the Epistles of the New Testament, where we shall expect to find a more direct teaching. Take Romans, "Whom He did predestinate them He also called." "Who shall lay anything to the charge of God's elect." "The children being not yet born neither having done any good or evil—that the purpose of God according to election might stand, it was said to her, the elder shall serve the younger." "For He saith to Moses, I will have mercy on whom I will have mercy—so then it is not of him that willeth nor of him that runneth but of God that showeth mercy." "There remaineth therefore a remnant according to the election of grace." "The election hath obtained it and the rest were blinded."

I Corinthians: "God hath chosen the foolish things of the world and God hath chosen the weak things of the world, and base things of the world and things which are despised hath God chosen, yea and the things that are not, to bring to nought the things that are."

Ephesians: "According as He hath chosen us in Him before the foundation of the world—having predestinated us into the adoption of children by Jesus Christ, in whom we also have obtained an inheritance being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."

Philippians: "To you it is given on the behalf of Christ to believe." "Whose names are written in the Book of Life."

Colossians: "Put on as the elect of God, bowels of mercies."

I Thess.: "God hath not appointed us to wrath but to obtain salvation."

II Thess.: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Timothy: "Who hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began."

Titus: "According to the faith of God's *elect.*"

James: "Of His own will begat He us."

I Peter: "Elect according to the foreknowledge of God." "The Church elected together with you saluteth you."

John: "The elder unto the elect lady. The children of thine elect sister greet thee."

Jude: "Ungodly men who were before of old ordained to this condemnation."

Revelation: "None shall enter but they which are written in the Lamb's Book of life—in the Book of the life of the Lamb slain from the foundation of the world."

I have reserved however as the strongest class of texts the words of our Lord Jesus Christ in the Gospels.

"I speak not of you all, I know whom I have chosen." "Ye have not chosen Me but I have chosen you." "I have chosen you out of the world." "Many are called but few are chosen." "All that the Father giveth Me shall come to Me." "No man can come to Me except the Father which hath sent Me draw Him." "As thou hast given Him power over all flesh that He might give Eternal life to as many as Thou hast given Him." "Those that Thou gavest Me I have kept." "I pray for them—I pray not for the world but for them which Thou hast given Me." "I thank Thee Oh Father—Lord of heaven and Eearth—that Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

From the general survey and scope of the Scriptures as gleaned from assertions of which these are specimens, we come now,

II. To the Doctrine of Election as taught in the text. "As many as were ordained to eternal life believed." These words occur in the Book of the Acts of the Apostles—the only part of the Scripture from which I have not quoted—and they are as strong and full a statement of the doctrine as one could possibly require.

"But do the words behind these teach the doctrine of

Election?—Do the Greek words teach it?" They most certainly do. Nothing could be more shallow or puerile than the evasions which have been resorted to to disprove this. 300 years ago, the most learned and pious men of the Reformation translated the Greek as they found it, and—for 300 years, against all criticism, this translation stands—even in the Revised New Testament, it stands.

The Arminians and liberals insist that the Greek word means "disposed"—as many as *felt* disposed to have eternal life believed. Of course they believed if they felt disposed to believe. There is nothing very instructive in that—the question is "who disposed them?"

The Greek word is passive—they *were* disposed—i. e. Some one disposed them. I studied Greek six years and then taught it three, in one of our first Seminaries, and have been keeping up with the language ever since, and I simply know that the word τεταγμένοι involves an Outside Agent, in the arrangement. They did not dispose themselves—they *were* disposed—in other words: God did it—i. e., He ordained them.

Dr. Alexander, of Princeton, says: "The violent attempts which have been made to eliminate the doctrine of election, or predestination from this verse, by rendering the verb, *"disposed,"* or, by violent constructions such as that of Socinus—"as many as believed, were ordained," can never change the simple fact that wherever the word occurs elsewhere in the New Testament, it invariably expresses the action of an outside person upon the subject."

"The word τεταγμένοι" says Calvin, "means chosen by the free adoption of God. The mass refused but there was an election. Luke does not say they were ordained to faith, but 'unto life,' and that shows that faith depends on God's election. For, if two hear the doctrine together, and *one* is willing to be taught, while the *other* continues obstinate, *this* is not because the two differ *by nature* but because God makes them to differ, softening the mind and heart of the one by His will."

Spurgeon says: "Attempts have been made to prove that these words do not teach predestination, but these attempts so clearly do violence to language that I shall not waste time in answering them. I read: 'As many as were ordained to

eternal life believed' and I shall not twist the text but shall glorify the grace of God by ascribing to that grace the faith of every man. Is it not God who gives the disposition to believe? If men are disposed to have eternal life, does not He—in every case—dispose them? Is it wrong for God to give grace? If it be right for Him to give it—is it wrong for Him to purpose to give it? Would you have Him give it by accident? If it is right for Him to purpose to give grace to-day, it was right for Him to purpose it before to-day—and, since He changes not—from eternity."

But now see,

III. With this Doctrine of the text agree all the Evangelical Confessions in the world. Take for instance the oldest of them—the Waldensian Confession:

"God saves from corruption and damnation those whom He has chosen from the foundations of the world, not for any disposition, faith or holiness He foresaw in them, but of His mere mercy in Christ Jesus, His Son, passing by all the rest according to the irreprehensible reason of His own free will and justice."

Take the Third Article of the Baptist Confession: "By the decree of God, for the manifestation of His glory some men and angels are predestinated or preordained to eternal life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation."

Take the 17th Article of the Church of England—the Protestant Episcopal Church. "Predestination to life is the everlasting purpose of God whereby (before the foundations of the world were laid) He hath continually decreed by His counsel, secret to us, to deliver from curse and damnation, those whom He hath chosen in Christ, out of mankind, and to bring them, by Christ to everlasting salvation, as vessels made to honor."

The Westminister or Presbyterian Confession says: "By the decree of God for the manifestation of His glory, some men and angels are predestinated to everlasting life—the number of these is unchangeable."

Our own Reformed Church puts it in this way: "We believe that all the posterity of Adam, being fallen into per-

dition and ruin by the sin of our first parents, God, then, did manifest Himself such as He is—that is to say, *MERCIFUL* and *JUST,—Merciful* since He delivers and preserves from this perdition all whom He, of mere goodness, hath elected in Christ Jesus, our Lord, without respect to their works,—*Just* in leaving others in the fall and perdition wherein they have involved themselves."

Thus—from the Scope of the Scriptures—from the Teaching of the Text and from the Confessions of the Evangelical Church throughout the world, the Doctrine has been established:—that brings us

IV. To the *Meaning* of the doctrine which, in the very treatment of the subject, so far, has been largely forestalled, and

1. It means that God's choice is *absolute,*—that it is a gratuitous election and that it depends on nothing outside of God Himself. He chose because He chose to choose—from no merit or attraction in the creature and from no *foreseen* merit or attraction to *be* in the creature, but simply out of the spontaneous goodness of His own volition which, from the mass of mankind—all equally guilty and all equally deserving of death, selected some—a multitude whom no man can number, to live.

Justice demanded that all should die, but justice cannot demand that, if some shall be saved, *all* must be. That is for God to decide. It rests with Him to save *all,* or *none,* or *few.* Those not elected are simply left to themselves and to their sins, and to the just consequences of their sins.

But some reply: "God chooses people because they are good—because of sundry works which they have done." Who then is good? "There is none that doeth good, no not one,"—and what works are they on the account of which God is obliged to choose men? Not the works of the law, for, "by the deeds of the law shall no flesh be justified." If men cannot be justified by the works of the law, they cannot be elected by them. Besides the Scripture shuts off the cavil by saying: "Not by works of righteousness which we have done but according to His mercy He saved us"—"Not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began." If it was *given us,* we did not earn it nor can we.

"But," says another, "God elects men on the foresight of their faith." But God gives faith, therefore He could not have elected men on the ground of any faith which he foresaw. If, among a score of beggars, I determine to give one of them a dime, who will say that I determined to give it, because I foresaw he would have the dime anyhow? What nonsense. The gift of the dime is free—the choice is free, and so faith, the gift of God, is the *result* not the ground of election.

Besides: To say that God elected those who He foresaw would believe is to deny election. God elected those He foresaw would believe and who were they? None,—absolutly none. *He foresaw that none would believe, not one.* Did He? Then because He foresaw this He had to *elect,* otherwise not one would have believed at all.

2. The Doctrine means that God's choice is *unchangeable.* It is not founded on anything else. It is before everything else. It is before His foreknowledge. He does not decree because He foreknows, but He foreknows because He has fixed it. If not He only guesses. If He foreknows it, He does not guess—it is certain. But if certain, then it is fixed —then He fixed it.

3. Election is *eternal.* "God hath, from the beginning, chosen you." Can any man say, when was that beginning? "In the beginning was the Word,"—from the beginning God hath chosen. Then, if His choice has been from eternity, it will last to eternity. There is the unassailable comfort of the people of God. Nothing can survive to eternity but what came from eternity, and what *has* so come, will. "I have loved thee with an everlasting love, therefore with loving kindness, have I drawn thee—I will never leave thee nor forsake."

4. The Doctrine of Election is *personal.* Here again we meet the evasion that the election is of *Nations*—as Israel—and not of men. But how miserable the shift is will appear when we remember that nations are made up of men—that they are but a collection of *units.* If God chose the Jews, then He chose this Jew and that Jew—as Abram and Moses and David, and what is this but personal election?

Besides: if it were not just to choose a person and rule in favor of that person, rather than another, how can it be

just to choose a nation and rule in favor of that nation, and set it up to the exclusion of all other nations? On such a line of special pleading, the choice of a whole nation, being the more tremendous choice becomes the more tremendous crime. Election then is *personal,* God hath chosen *us* in Christ—*"Us"* means believers and believers singly—"He calleth His own sheep by name." Each name is written on the breast plate of the Great High Priest our Surety and our Substitute and therefore may we say and sing:

"Sons we are by God's Election,
Who on Jesus Christ believe,
By eternal destination,
Sovereign grace we now receive,
Lord Thy mercy,
Doth both grace and glory give!"

5. Election is a choice to *holiness.* "God hath from the beginning chosen you unto sanctification of the Spirit and belief of the truth."

The man who says he is elected, and leads a life of sin is a self-contradiction. God chooses the unholy, but they do not remain unholy. He justifies the ungodly, but they do not remain ungodly.

"And belief of the truth." One mark of our election is our willingness to submit our reason to the statements of the Word of God. It is not our Christian consciousness which must guide us. Christian consciousness must be lifted to the plane of scripture. That "Thus saith the Lord" rules with us, is an evidence of our election. There are only two religions in the world—one built on election and the other on free-will. If I adopt the one religion, I break down and submit to God and to the Bible. If not, I erect my Christian consciousness—that is the modern phrase,—"my Christian consciousness" against them and it will betray me.

We come now

V.—To the *Value* of the Doctrine,—of what use is it in a practical way? If I am elected to salvation irrespective of works then I am elected on some other ground—then I am shut up to Christ only.

If I have had some hand in making myself a Christian, I shall always be looking at the progress I make. I shall.

always, more or less, be resting on this or that evidence,—on this, or that thing or hoped for thing, in me or about me. But, when I thoroughly grasp the doctrine of election—I see that I am saved only as a sinner, for the sake of the merits of Christ,—I see that a *naked* faith saves me—a faith irrespective of works although it produces them. How often do we lean upon something else besides Christ—on some other might or strength than that which is from on high. All this is taken away when we believe in election. We are shut up to God and faith only.

Another use of election is that it, as nothing else, humbles us. The other doctrine—that of free-will makes us self-conscious, exclusive, self-righteous, and proud. We become Pharisees. We make ourselves to differ. We look down on others who are less strict and punctilious. "God, I thank thee that I am not as other men are, or even as this Publican" becomes our litany.

But, when we are thoroughly broken—when we see we are sinners, and—at our best, nothing but sinners,—when we realize that we belong to a fallen race—ourselves as weak before temptation and as liable to fall as any, and that it is God alone who makes us to differ, *then* we grow humble and become more pitiful and more compassionate, and our prayer is—"God be merciful to me a sinner."

But then again: the Doctrine of Election is *ennobling*. It makes heroic men. Even the men who, at the present, are most frantic for a change in the creed are proud of the fathers who made it and held it. What men they were—"of whom the world was not worthy." And what *made* them such men? What transformed them from common to uncommon clay? What but the infusion of a Blood-royal? Their principles—their religion, the marrow and the soul of which was the electing love of God.

There is a nobility about the Calvinist which attaches to no other man. His doctrine may seem stern in some aspects —stern as Moses, Elijah and Paul—but it alone can make such men. Arminianism never yet produced a martyr. No man ever yet died for the sake of free-will. In front of the fire he falls from grace, to resume it again when the fire is extinguished. As it was said of one of the leaders in the General Assembly the other day. "He was an iron-clad

Presbyterian at the beginning of the week but at the end he was no longer a son of thunder." Had he been thorough, he would have been the same at the end of the week that he was at the beginning.

Few men, when popular sentiment has lifted it, can dare to stand the storm. Their principles give way because they are not deep enough—genuine. They talk but when the crisis comes, they are lacking. The believer in the good old Doctrine of Predestination has back-bone. You cannot swerve him, though you grind him to powder.

This is the doctrine which has made nations great and men and civilizations splendid. It is the doctrine which in every age—has communicated the highest upward impulse to human life, affairs, and aspiration.

I am led to speak the more boldly, this morning, because of the religious change which is coming over this nation and over our age.

Presbyterian means Predestination. The whole world knows that. And the whole world knows that there is no ground for the simple service and the simple government of the Church to which we belong, save the ground of election, which makes our creed differ, and gives us our theology and life. The reason for our existence is the doctrine which I have defended to-day. To relinquish that doctrine is to drift in one of two directions—toward *ritualism* on the one side or *rationalism* on the other.

The last week has witnessed a movement on the part of a great denomination which is ominous for the future. The new creed, or, as it is called—"A Statement of the Reformed Faith"*—which has been adopted in New York, is a compromise. It is a drawbridge between Calvinism and Arminianism. It can be pulled up with some very strenuous straining, *perhaps,* by the orthodox—but it can be easily let down by the liberals, and it will be. On the whole, it gives the doctrine away.

But let me not close this sermon without a practical appeal to those who have sometimes made this doctrine an objection to their immediate coming to Christ.

To any such I would say: What claim have you, my Brother—a fallen creature—upon any choice of God at all?

*Adopted by the Assembly of 1902.

Do not your sins deserve damnation? Suppose He leaves you, as you are, to be lost, does He do you any injustice? Do you wish to be saved? Then you may be—then you are elected—your very willingness and your wish show that God has been working upon you and working in love. If you long for religion, then God has chosen you to it. If you desire it He has chosen you to it. And, if you do not desire it, and will not have it, and resolutely put the offer of salvation in Christ away from you, why should you blame God if He does not force upon you to have what you do not want, and what you will not have, and what you do not value?

You are not a Universalist. You do not believe that all mankind will be saved, and if *not,* if there be an allotted number, why should you not be of that number? You will be if you do not refuse. You will be if you accept. You will be if you make your calling and election sure, if you say: "I am called, then I will come." "I trust, then I am elected." Both things will be true if you do. Then you will owe salvation to grace—to God's being beforehand with you, and moving on you—as, if not,—if you refuse, you will owe your destruction to your own wilfulness.

You are here in God's house. His Spirit touches you, moves on you now—Believe on the Lord Jesus Christ and be saved.

If you do, you shall see that God's will was first—that *you would never have willed* had not God made you willing —that He must have chosen you, for, left to yourself, you never would have chosen Him.

A POPULAR TALK

on

ELECTION AND THE OBJECTIONS

WHICH ARE OFTEN BROUGHT AGAINST IT.

The question of Election or *no election* is the question of the Bible on the one side and the human reason on the other.

The moment you begin to speak to men in Christian lands upon the subject of religion that moment carnal reason starts in them and they begin to tell you *what they think* and how it seems to *them.*

Of course, opinions differ. One man believes if he is only moral, and does not drink or swear and is not guilty of any open or secret uncleanness, and if he is decently kind to his neighbors and pays his just debts, that is enough for him. God will receive him when he hands his checks in at the gate.

Another man's opinion is that something more than this is needed. He thinks the Bible ought to come in, and that there ought to be some *doctrine,* as that God is a Trinity and that Christ is God's Son, so that one who denies the Trinity and denies the atonement cannot be saved.

This last man really gives up the whole argument; for if you bring in the Bible at all, you cannot pick and choose. You cannot take Heaven and leave out Hell. You cannot take Christ and believe in the salvation of men without any Christ. You cannot take the New-Birth as a fact and then deny sovereign Election.

If you take the Bible at all, you have got to take it as the Word of God. If it is God's Word, then, when HE speaks that ends it.

If you take the Bible as God's Word, you must expect that Bible to have in it some things that are dark to you. Mystery is dark and God is mysterious. "Lo, these are *parts* of His ways, but how little a portion is heard of Him." (Job xxvi:14.) "How *unsearchable* are His judg-

ments and His ways past finding out!" (Rom. xi:33.) "Great is the *mystery* of godliness." (I. Tim. iii:16.)

If the Bible is the Word of God, it will tell us things that are *strange* to us, things that reason did not know and could not guess. What were the use of God's giving down from Heaven a revelation of things which we already know?

If the Bible is the Word of God, not only will it contain things strange, but *contradictory* to nature. "For My thoughts are not your thoughts; neither are your ways My ways, saith the Lord. Let the wicked forsake his way and the unrighteous man his *thoughts*. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." (Isa. lv:7, 8, 9.) "The natural man receiveth not the things of the Spirit of God neither *can he know them,* but God hath revealed them unto us by His Spirit. (I. Cor. ii:10-14.)

Now Election is one of these things strange and contradictory to nature, which the Bible teaches and which we are bound to receive. A doctrine which we reject at our peril.

I stand here to-night and preach the Word of God. A man steps up to this desk and he says: "This thing, that thing and the other thing which you assert, does not seem true to me."

I answer: "*I* do not assert it. I am not preaching *my* doctrine. What is the good of *my* doctrine, or any other man's doctrine? GOD says it. It is *here in the Book.*

"Well! but," he says: "it does not seem so to me." My reply is: "What difference does it make how it *seems?* If God says it, you've got to square to it."

"But, I can't see it that way!" No more could I once —no more can any man with his natural, blind and unconverted heart. That is just what God says: "The natural man *receiveth not* the things of the Spirit of God, neither *can* he know them because they are spiritually discerned."

You come into God's house then, not to tell God what *you* think; but to find out what HE thinks. That is far more important, because you cannot handle God, and He can handle you.

And who are you, anyhow? A child of yesterday—ignor-

ant, fallible, finite, who have lived your whole life in sin, with now and then a spurt at goodness, from which you fell back.

Who are you, who have read God's Word very little, who have studied it in a comparison of texts, in an honest endeavor to get at its meaning, and its consistency with itself; next to none? Who are you to stand up before your Maker and the Book which one day is to judge you, and say: "I believe *that*," and "I don't believe that *other*." Who are you to contend against God? What is the good of fighting God?

It is at your own peril, you take such an attitude, because this Book is your only Guide-Book to heaven, your only Anchor of hope, your only Title Deed to glory.

Refuse this Book, and you throw away your guide-book through an unknown wilderness, you slip the anchor clenched within the veil, you burn up the title deed of your eternal inheritance.

Cavil with this Book, and you draw the noose around your own neck, you pull the black cap down over your own face, you spring the drop from under you.

The question then is not that of the human reason. "I think this." "I think that." "I think the other." Sir: God is not at your bar, you are at His. Sir: You will be *damned for your thoughts!* "Let the unrighteous forsake them."

It is not what you think; or I think. It is what the Word of God *says*. God has written you a Bible to correct your thoughts; on purpose to teach you better than you *can* think. Dare to reject the Bible, at your peril.

Election is a doctrine which no human reason could have discovered. It is a doctrine against which the human reason universally, at first, and always rebels. It is a doctrine, however, to which the human reason, if ever saved, must consent. "He that is of God, heareth the words of God. He that receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (Joh. 8:47, 12:48.)

"Oh, but my friends do not think so!" Then you have got to side with God in spite of your friends.

"Oh, but it will be a cross to me, and I don't half understand it!" All right, you have got to take up that cross and

follow your light, and cling to your God. "Let God be true, but every man a liar."

I. The Truth of the Doctrine.

Election is in the Bible. From cover to cover it is in the Bible. It is the great doctrine of the Bible; more important —I will explain what I mean by and by—more important, than even the cross.

I cannot now begin with Genesis, and show how God chose Abel and rejected Cain. How "the children not yet being born, neither having done good or evil, that election might not be of works, God loved Jacob, as St. Paul tells us, (Rom. ix:11), and rejected Esau.

I cannot follow down the whole book. Time affords me opportunity for only a few texts, but they are enough. Each one is a bullet, a hot shot, a 64-pound cannon-ball; no resisting, no standing, no evading, no *dodging* it.

"As many as were ordained to eternal life, believed." (Acts 13:48.)

"According as He hath chosen us in Him before the foundation of the world that we should be holy," not because we were holy, nor because He foresaw we would be holy, but that we *should be holy,* to *make* us holy. "Having predestinated us unto the adoption of children." (Eph. i:4, 5.)

"Many are called, but few are chosen." (Matt. xx:16.)

"God hath from the beginning chosen you unto salvation." (2 Thess. ii:13.)

"I speak not of all, I know whom I have chosen." (John xiii:18.)

"Ye have not chosen me, but I have chosen you." (John xv:16.)

"If ye were of the world, the world would love his own; but because ye are not of the world, but *I have chosen you* out of the world, therefore the world hateth you" (John xv:19).

"What then? Israel hath not obtained that which he seeketh for (though he was a 'seeker,') but the election hath obtained it and the rest were blinded" (Rom. xi:7).

"Even so then, at the present time, there remaineth a *remnant,* according to the election of grace" (Rom. xi:5), and

"We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN you to salvation THROUGH sanctification of the Spirit and *belief of the truth,* whereunto He called you by our GOSPEL to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii:13, 14).

Of course it is perfectly clear that I cannot quote the whole Bible to-night. I have not the time, nor indeed is it needed. A man who is determined to steel himself against God, and reject one single text, will also reject 20,000.

Election is in the Bible, and *Sovereign* Election. "For He saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. ix:15, 16).

"Therefore He hath mercy on whom He will have mercy, and whom He will He hardeneth." It does not say: "They harden themselves;" it says: "*He* hardeneth" (Rom. ix:18).

"Nay, but O man, who art thou that repliest against God? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another to dishonor?" (Rom. ix:20, 21.)

"To them which stumble at the word, being disobedient whereunto also they were *appointed* (1 Pet. ii:8). "Ungodly men which were before *ordained* to this condemnation." (Jude 4.)

Not only is Election in the Bible, and *Sovereign* Election; but also PRETERITION, or Passing by.

Of course if God chooses some He passes by others. That is as clear as the nose on your face or as sunlight at noon.

God, when He chose Elisha, passed by ten thousand other men just as likely and just as fit for service as he. He chose Elisha first and then He fitted him. It says so. He put him right into training under Elijah. More than this, He gave him a double portion of the spirit. A man is dead until he receives the *double* portion of the spirit. Not common grace alone which all men have, but *double* grace which all men

have not. The first sign of Election is the moving, drawing, working and *effectual working* of the Spirit. The Holy Ghost makes us willing in the day of God's power. He makes us believe what once we did not believe and love what once we did not love—"therefore, if any man be in Christ, he is a new creature; old things are passed away; behold! all things are become new" (2 Cor. v:17).

God chooses some and passes by others. I do not want to be passed by, and, if I can help it, I do not mean to be either. I propose, therefore, to bow right down to God's word and let Him do with me as He will. I believe if I do that, He will be gracious. In any case He will do right, for what do I merit from Him but damnation? I am not in a situation to dictate terms to Jehovah.

God passes by, and He is bound to have some of us *see* this, and cry out for mercy.

I am touching on Preterition to-night. Why do I touch it? Because the air is full of it.

Because God has intended to arouse a sleepy Church and He has permitted *enemies* inside the Church, calling themselves *ministers,* to raise this question. We have not raised it. We are satisfied with our Confession. We have been preaching the Gospel along in a sleepy sort of affectionate way, and all at once men begin to *contradict* God and raise discussion and set the Church and world on fire.

Yet God intended it to rouse a sleepy Church and vindicate His sovereign glory.

This week I received a letter from one of our Sunday School teachers, which makes this point so well, that I will give you his letter:

"Dear Pastor—Have you noticed the Providence in connection with next Sunday's lesson? About three years ago, the International Committee met and picked out the Course of Lessons for 1890, little knowing what would happen in the meantime. For the last three months the world and Church have been agitated over the "Pro" and "Con" in regard to Preterition. *Now,* after all the wise men have had their say, on next Sunday every one (except the Episcopalians), whether for or against—in America, Germany, France, the Sandwich Islands and China must teach Preterition, using Christ's own words and His two exam-

ples"—"Many *widows* were in Israel, but to none of them was Elias sent, but to Sarepta to a woman which was a widow"—"Many *lepers* were in Israel in the time of Elisha, but none of them were cleansed save Naaman the Syrian." "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "Ye believe not, because ye are not of my sheep."

"You say then, that God made some men to damn them?" No! I don't say so. I deny it. I simply stand by the Bible, and I take and put texts in plain English, and in their plain and straight-forward sense. God can pass by a sinner who, for his sins deserves hell-fire, without being charged with making that sinner to damn him. God made *man,* and man made himself a *sinner,* and man himself must take the consequences of that. Whoever says I say, "God made men to damn them," slanders me. It is a lie!

The Doctrine of the Bible is that fallen sinners—notice now, *fallen* SINNERS deserve nothing from God but damnation. If He damns them, then they get their desert—if He passes by them, I say, and damns them for sin, because they are *sinners,* they get their desert. If He *saves* them, they do not get their desert, they get mercy.

Now, God does not save all men. Some men go to hell, and go there because they deserve it.

That is all that we say. Only, *when* men are saved, it is God who makes the difference, and not the men themselves. It is not of him that *willeth,* let him will never so hard; men are not born again by the will of the flesh. It is *not* of him that willeth. He cannot will. He is too fallen. It is God who shows mercy, who melts down his will and gives him a good will—or, as the Bible puts it—*makes* him willing in the day of His power.

Put in a nut-shell, our doctrine simply is this: *If any man be saved, it is God's will that saves him; if any man be damned, it is his own will damns him.* That is our doctrine, that is all that we teach and believe.

That is the doctrine of the Reformed Church and of all the Calvinists. It is the doctrine of the Westminster Confession. It is the doctrine of the Church of England. [See the 17th of the 39 articles.] It is the doctrine of the Baptists. Take the third article of the Old Baptist Con-

fession: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin, to their just condemnation, to the praise of His glorious justice."

That is the doctrine of the Reformed Church sustained by all the holy creeds of Christendom. It is the doctrine of the Waldenses. It is the doctrine of Augustine; the doctrine of Paul; the doctrine of Jesus: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

Antiquity backs us. The Bible backs us. If any man be damned, his own sin; his own willfulness damns him. If any man be saved, God's mercy saves him; *God's will saves him.* By that doctrine we stand. That is the doctrine, now

II. What is the good of the doctrine? What is its working, its practical power?

It is a mighty power, so mighty that I do not know that I ever preached it directly without the conversion of souls.

I use it for *business.* I preach Election, myself an elect minister, believing that *some are elected,* and that God will give me those souls. I preach it expecting results—expecting them to-night. I preach it in reliance on God that He will send down His power.

1. Then election shows the *justice of God.* Suppose that God said in His law, "The soul that sinneth it shall die;" and men went on to sin and nobody did die, how could we ever know that God's justice was anything more than a sham? How could we know, if no sinner ever was damned, that there was in God any honest and resolute justice?

"Oh but we should see it in the case of the devils!" I beg your pardon—we never should see it. We should hear of it by the hearing of the ear, that is all. We never believe in anything until it comes *home* to us.

Besides, if God damns devils for sin, why not also damn

men? Are we any better than they? Is human nature any better than angelic nature?"

If God had saved all sinners—all our race, there would have been a question forever, even in heaven, whether we did not merit it—whether we were not somehow better—less guilty than they?

If God had saved us all; sin, to all eternity, would have been a light thing to us. What makes us see and feel sin is *being found out,* and being found out when we know that we must be punished.

A man never feels sin so long as he is secure. It is the fear of being found out—*i. e.* of being punished, which brings sin's enormity home to him.

Now, when in heaven we shall look down and see men damned and burning for ages for just the things and *only* the things that *we* did, we shall get, to all eternity, a deeper, deeper sense of what sin is; and shall cry with *newer* and profounder accents, "Holy!" "Holy!" "Holy!"

And that brings me to say what I said in the beginning of this address—that if a man is going to deny one of these two things—Election or the Gospel, he had better deny the Gospel than Election.

Why? Why, because Election is more fundamental—lies back of the Gospel. He who denies the Gospel shuts out mercy of course. He claims that men get their deserts, and that this race is ruined universally without any hope—just like the devils. This ruins *man* but does not ruin *God.* The denial of Election ruins God. It denies His Sovereignty. It denies that He may do as He will with His own. It denies His government—His right to punish wicked fallen creatures. It obliges Him to save them—will He, nill He. It makes *their* will, not His will, the governing and overriding principle. They run the universe and not He. It breaks down the exclusive walls of heaven and leaves the godless universe to roll, like a deluge, over God's prostrate sceptre and throne. A God with His hands tied is no God. A God who cannot exercise a sovereign prerogative based upon justice is no God. He is littler—smaller than the Governor of the State of New Jersey, who can pardon or refuse to grant pardon for reasons sufficient to himself. A God without Election were a God without a government

—without a throne—without respectability, or personality. A God *obliterated*—sponged out. Election saves God by showing His justice. He does not spare all when he might, if he would; in order that sin may be seen, and seen—on a scale sufficiently grand to vindicate God—to get its deserts.

2. Election shows the *mercy of God.* Mercy is favor to the undeserving—to the hell-deserving.

Very well. Election lets some go to hell; then we see that we ought all to go there. But mercy steps in like a drag-net and draws out a multitude no man can number.

This multitude is not saved for what it deserves; if it got its deserts it would go down to hell with the rest. All it can say is, "I deserve to be damned, but God has had mercy"—

"A monument of grace,
A sinner saved by blood;
The streams of love I trace
Up to their fountain—God;
And in His mighty breast I see,
Eternal thoughts of love to me."

3. Election brings the sinner to a true *submission.* He sees this thing is more serious. It is not simply a flutter and flurry and get men into the church. If men remain without a new birth and saving faith—what Scripture calls the faith of God's elect—you may get them anywhere, everywhere, and they are rebels still. They are aliens and foreigners still. They are ready at any pretense to desert—always ready to criticize and cavil, and argue and quarrel with God.

Now Election shows a man that God is not under *his* government, but that he is under *God's* government. That God is not standing before *his* bar, but he before *God's.*

The question then is not "How he shall handle God," but "How God *may* handle him." If he is not careful, God will pass by him. If he is too noisy, too bold, and too self-confident, God may take away the Holy Ghost and leave him to the unpardonable sin. He is of no account anyhow—a drop in the ocean. His salvation is of far more importance to him than it can be to God.

He had better, then, get down before God and sue humbly for mercy. If I saw a train of cars thundering down, and

myself on the track, and that to fall flat between the rails was my only salvation, I would fall flat. I would not stand up and argue with the locomotive that it ought not to run on those tracks, or run so precisely, or so fast, or that it ought to stop. If I saw it coming, I'd DROP.

Sinner what is the use of fighting with God? You carry your point to your own satisfaction, but you are damned all the same. God does not care for your point.

Sinner art thou still secure,
Wilt thou still refuse to pray,
Can thine heart or hand endure.
In the Lord's avenging day?
See his mighty arm is bared,
Awful terrors clothe His brow,
For His judgments stand prepared,
Thou must either break or bow.

Down! Down with you! Down in the dust, and cry "If He slay me it would be *just,* yet, though He slay me, still will I trust in Him."

4. Election *kills,* at the root, *salvation by merits* and works. Any movement of the will is a work. It is something from *me,* which *I* do. It may not run out into the grosser forms of Popish penance; it may remain the undeveloped Protestant repentance—that is seeking, resolving, or trying to do, or to trust. Election, by laying the axe at the root of the tree and declaring "it is not of him that *willeth,*" cuts human merit up both root and branch, and plants a system solitary, isolated, separated by a bridgeless chasm from every other system of religion upon earth.

That brings in the last item; and

5. Election makes a sinner see and feel his *dependence upon God's Spirit.*

If ever you are to be saved, my Brother; you will be saved by God's Spirit. Give up every notion of saving yourself; or helping to save your own self and look away from yourself, to Christ, by the help of His Spirit.

"If I am elect, I shall be saved, let me do what I will!"

No, you will not be. If you are elect, you will show the *signs* of election.

One of those signs is to quit playing with conscience and

cavilling and quarreling with Scripture. A man who is elected swallows God's word whole. I would rather chew and swallow this Bible down, leaf after leaf, covers and all, than deny one single word in it.

A man who is elect doesn't joke and palter and play with serious things. He is humble.

A man who is elect reads his Bible. He reads it for light. He reads it and prays as he reads. He reads it on his knees and turns it into prayer, "Open Thou mine eyes that I may behold wondrous things out of Thy Law."

A man who is elect, *prays*. If God has elected you, He is drawing you by His Spirit, and the first thing He draws you to do is to pray; "O God do not pass by me! Do not take Thy Spirit from me. I am bad enough now, what will I be if left by the Spirit?"

A man who is elect is in *earnest*. He doesn't get to church about once in three or four times; or once, say a quarter. He does not put off God. He knows he is a poor fool, and wishes that God would make him wise to salvation. He therefore heeds the monition: "Hear instruction and be wise, and refuse it not. Blessed is the man that heareth, watching *daily* at my gates, waiting at the post of my doors."

A man who is elect follows the Spirit, cherishes the Spirit, yields to the Spirit, is afraid to grieve the Spirit.

He *follows* the Spirit. But the Spirit leads him to Christ, to trust in the Lord Jesus Christ.

If you are elect, my dear friend, you will look for these marks; above all you will ask yourself, "Do I believe upon Christ? Do I risk myself helpless, on Christ? Do I believe God's promise when He says He will save me, if I trust over, just as I am, on the Lord Jesus Christ?"

Do I trust? And do I make that all? Do I rest on the blood, and that ONLY. Do I see more virtue in Christ's Blood to save, than in all the sins of my life and the sin of my nature, to damn me?

Do I rest *now?* Do I trust NOW? Then what? Then I am elect.

You come to Christ, and then you will know—not until then, your election of God. Election is not first, but Christ first.

You have seen somewhere, perhaps, the story of Malachi, a sturdy Calvinist of Cornwall. An Arminian brother owed him £2. "Malachi," said the brother, "am I predestinated to pay you that debt?" "Put the £2 into my hand," said Malachi, stretching out his broad palm, "and I'll tell you at once." Believe on the Lord Jesus Christ, and then, in the Blood, you will spell your election. Election is an *ex post facto* assurance. Do, and then you will know—obey, and then you are blest; surely a natural common-sense order. If you are trusting in Christ I will tell you how you got to that point. You got there because the Spirit drew you. You may not have been conscious of the drawing; you may not have discerned the supernatural, but it was there. Inch by inch the Spirit drew you—little by little the Spirit made you willing. "I girded thee though thou has not known me," that is the sacred secret of your spiritual life. God sent the Spirit, and because He chose to send the Spirit, and the choice runs back to everlasting; for right well you know that if God had not chosen you, you never would have chosen Him.

If any man is *non-elect* he will not be damned, let him do as he pleases. He will only be damned if *he sins against light.*

If any man is *elect* he will not be saved let him do as he pleases, he will only be saved *as he trusts on the Lord Jesus Christ,* and he will only trust as the Spirit draws him to trust, and I believe the Holy Ghost is drawing some now.

PRETERITION;
JUSTICE OF GOD IN THE PERMISSION OF SIN.

Ps. xcvii:2.

"Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne."

All religion starts from the being of God—a fact recognized by consciousness, which runs in our blood and roots deepest of the instincts of mankind.

No nation is without the recognition of God. In no school of philosophy has His existence been brought into question. History does not reckon 20 avowed atheists in the whole 6000 years of the world's life. Neither is the name of one atheist recorded in Scripture. So fixed and central is the recognition of God in the convictions of mankind that Satan himself never deems it worth while to argue the point. He nowhere denies the existence of God, but himself promptly owns Him in the presence of Christ, and indeed, in his first question to Eve in the garden. The being of God shines brighter to the moral eye than does the physical sun to the natural. As well argue the non-existence of daylight as to argue the non-existence of that Sun behind the sun, within the circle of whose radiance all nature's beams are comprehended, swallowed up, submerged and lost; which is the source of moral light, being and blessedness and whose withdrawment means their blight and their obliteration.

But, if there be a God, the fact means everything, for then, confessedly, He is the author, the preserver and the final end of everything, "for of Him and through Him and to Him are all things."

If there be a God, He must, in His being, outweigh the whole universe which is born of his breath. Roll the universe together with its decillions of angels and men and with all the coruscations of its constellated stars, what are these but an atom of dust to the immensity of God? Placed in the opposite scale of the balance what do they weigh?

Nothing, and less than nothing, even than vanity itself. "He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers—to whom then will ye liken Me or shall I be equal saith the Holy One?"

But if God be a being thus transcendent, He is to be regarded, with awe. His name is not to be flippantly mentioned, His methods are not to be presumptuously and recklessly impugned; His declarations are not to be irreverently questioned, set aside, nor made the target of a polished sneer, still less the object of a coarse or ribald wit.

"Glorious in holiness, fearful in praises, a God doing wonders." "I was dumb because Thou didst it." "Who art thou, O man, that repliest against God?"

Irreverence is the sin of the age. "Our tongues are our own," is the sentiment, "who is Lord over us?" Alike we touch with our unseemly jests the sanctities of nature and the solemnities of God. No Sinai sobers us, no Calvary subdues us. In places, highest of the high, Inspiration itself is arraigned, and the climax is reached in words like these from the lips of a leading theological professor, "Paul tells me that I am clay in the hands of the potter. I deny it. This word of Paul's is not the last word, if it were it would be a satire on reason itself and the suicide of revelation."

"Be still and know that I am God. Shall the thing formed say to Him that formed it, why hast Thou made me thus?"

"Be still and know that I am God," is the true motto for this hour—which seems to be an interval of lull like that when Enoch prophesied—a movement of suspense, of eating and drinking, of marrying and giving in marriage, above whose reveling and music rings again the old time warning, "Behold the Lord cometh with ten thousands of His saints to execute judgment upon all and to convince all that are ungodly among them of all their hard speeches which ungodly sinners have spoken against Him."

The crying sin of our day is irreverence—impatience with God—wilfulness, the disposition to cry, "Let us break their bonds asunder and cast away their cords."

Perhaps in Edward's day it was otherwise. The shadow of an earthly throne was upon men, and behind it was the shadow of the Eternal Throne. That may have made men more submissive, more obedient in thought to God, more

ready to take and keep their place at His foot-stool—I do not know. The tendency at present is the other way.

But God alone is great and He must be exalted. No preaching does so much as that which tones up sentiment; and nothing tones it like exalting God. The sovereignty of God has always been greatly blessed in revival. No revival can be deep which does not take God for its center and does not insist on His claims. For the main thing in conversion is not that sinners shall be reconciled to themselves, nor placed pleasantly in their relations to the Church, society, their fellow men; but the main thing is that sinners shall be *reconciled to God and placed right in their relations to Him,* and everything short of this, which does not imply a true change of heart, and of our affections and our feelings towards God, is no conversion; and the excitement which aims to produce such conversion is no revival.

Accordingly, says Jonathan Edwards, "I think I have found that no discourses have been more remarkably blessed than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and His just liberty with regard to answering the prayers, or succeeding the pains of mere natural men, have been insisted upon. I never found so much immediate saving fruit from any discourses offered to my congregation as from those based on Rom. iii:19, 'That every mouth may be stopped,' showing from thence that it would be just with God forever to reject and cast off mere natural men."

The same sort of testimony is confirmed in our own days by Mr. Spurgeon's work and by the reports which come from Mr. Jones's recent work in San Francisco.

Those who take in the *Christian Intelligencer* will see in an article of this last week on the "Law and the Gospel," a confirmation of the words of Jonathan Edwards. "Mr. Moody's work," I quote from the article referred to, "was one of the best ever realized here or anywhere by him. But Sam Jones's old style denunciation of sin and its punishment forever in hell, burst on this community like a cyclone. Moody may have benefited Christians more; but Sam Jones reached sinners more than any or all the evangelists that ever came to this coast. His is the style for the case-hardened, conscience-seared old sinners, to whom Moody's monotone of Love! Love! Love is only soft sawder and

falls off like water from a duck's back. Even Mr. Moody' himself, when he chanced once or twice to preach the Law as well as the Gospel, had more inquiries than from any other of his meetings when he preached the usual way."

"Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne!" It is not pretended that it is easy to adjust in right proportions all God's lights and shadows. It is not true, however, as was said in the Presbytery of New York the other day, that the greatest soul winners are the men who keep repeating, "Come to Jesus!"

The greatest soul winners are and have always been those who preach both sides of it, who with the sugar mingle some few honest grains of salt—sharp, quick and pungent, who show that it is indeed a fearful thing to fall into the hands of the living God, and that God, outside of Christ, is a consuming fire."

It is not pretended that the sovereignty of God is not shrouded in an awful mystery. But that mystery is only the effect of the inevitable chasm split between a worm and Jehovah—between the finite and infinite One. If God were not a mystery He would not be God to us, and God could not be a mystery without something in His dealings, dark, inscrutable, and calling for a check upon the thoughts of vain, presumptuous man. Nothing is a mystery in which there is not something dark. As soon as all is light, there is no longer a mystery. So the text puts it—"Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne!"

Of course, if God have a throne, He is a sovereign. If He be a sovereign at all, being God, He is an absolute sovereign. A God touched or moved in His will by His creatures, swayed by His creatures, were no God. It just comes to this, that God must sway or be swayed; rule or be ruled; do as He pleases, or be thwarted in His pleasure; when we say "God," therefore, we assert a Sovereignty absolute.

We assert God's right to control and to dispose of the universe which He has made for His glory, just as He will and according to His good pleasure.

We assert God's absolute right to control and dispose of all men and things in the universe—which make up the uni-

verse—just as He will and according to His *mere* good pleasure. "Hath not the Potter power over the clay—of the same lump to make one vessel unto honor and another unto dishonor?"

The universe, therefore, being, as it is, the production of the infinitely wise, powerful, holy and benevolent Jehovah, is, on the whole, the best possible universe—and not only so, but it is, at this moment, and at every moment just what, at the moment, God would have it to be, and in *all* its particulars—sin not excepted.

That leads me up to the Points which I make in the present discourse—which are three:

I. It is right for God to permit sin.

II. If so, then it is right for God to pass by sinners and to punish sin.

III. That any exemption of any sinner from punishment, must be an act of mere grace.

I.—It is right, for God, to permit sin.

Sin is in the world. It could not be in the world if not permitted. Then it is perfectly right for God to permit sin.

1. Sin is in the world. Plenty of it—patent to sense—patent to consciousness, a soul defiling, mind-blighting, body destroying evil.

2. Sin could not be in the world, evil could not be in the world, without the permission of God.

To suppose opposite, is to suppose that God is not omnipotent, that there is a limit to what He can do, for, without doubt, *He does stop some sin;* but at a certain limit, He is checked and driven back. To put it, as the Arminian puts it, "God does all He possibly can, to hinder natural and moral evil, but He cannot prevail. Men will not let Him have His wish. He therefore has to make a virtue of necessity; and, unwilling and reluctant and restive, and uneasy as He may be, to submit. Sin and evil are too much for Him;

> The universe He fain would save,
> But longs for what he cannot have!
> We therefore worship, praise and laud
> A disappointed, helpless God!"

Precisely the opposite view is compelled by proper sovereignty, and by the voice of Scripture: "For of Him, and through Him, and to Him are all things" (Rom. xi:36). "Shall there be evil in the city and the Lord hath not done it?" (Amos iii:6.) "That they may know from the rising of the sun and from the west that there is none beside Me. I am the Lord, and there is none else. I form the light and create darkness; I make peace and *create evil.* I, the Lord, do all these things" (Isa. xlv:7). "The Lord hath made all things for Himself; yea, *even the wicked* for the day of evil" (Prov. xvi:4). "To them which stumble at the word, being disobedient, whereunto also they were appointed" (1 Pet. ii:8). "Ungodly men who were before of old ordained to this condemnation" (Jude 4). "God *gave them* over to a reprobate mind to do those things which are not convenient" (Rom. i:28). "Who is he that saith, and it cometh to pass, and the Lord commandeth it not" (Lam. iii:37). "For this cause God shall send them strong delusions that they should believe a lie" (2 Thess. ii:11).

These and hundreds of similar texts, make it as evident as daylight that God is seated on a throne of universal sovereignty and that He is *so* seated upon it, as not to be shaken.

> "He sits on no precarious throne,
> Nor borrows leave to be."

His universe is just what He has decreed it. He sends forth His virtue and withholds it at His pleasure. There is therefore a complete and strenuous control at every point. God uses the Assyrian as the rod of His anger, although the Assyrian in his sinful war upon Israel knows nothing of God. God bids Shimei curse David; and He restrains Leviathan, that old serpent, turning him about as with a hook in his nostrils. He decrees alike the crucifixion of Christ and the conversion of Paul; the treachery of Judas and the restoration of Peter. From the Bible it is perfectly clear that, as at the first, without God was not anything made which was made, so now, without Him is not anything done that is done.*

*See Zanchius de Predestinatione.

3. If sin be in the world, and if sin be permitted, then it is perfectly right for God to permit sin.

God does do it, then it is right to do it. Can God do wrong? Can He deny Himself? Shall not the judge of all the earth do right?

In GENERAL, permitting sin is not committing sin. Not to prevent evil is not the same as doing evil.

We claim that God is under no manner of obligation to keep men or devils from sinning. That, as sin is their own act, God may, although it is against His nature, for righteous reasons, allow them to perform it.

Moreover it is difficult to see what sense there could be in giving a law, if it were made impossible to break it, if the creature had no liberty at all to break it. In that case both the precept and the penalty of law, are equally absurd.

God then has a right to *permit* the commission of sin. It is acknowledged that sin is, in itself considered, infinitely contrary to God's nature, but it does not therefore follow that it may not be the pleasure of God to permit it for the sake of the good that He shall bring out of it.

Commission is one thing. Permission is another thing. Man commits sin; God never. Commission implies an intention toward evil. Permission implies an intention toward good.

As man commits sin, it is contrary to God's will; for men act, in committing it, with a view to that which is evil. But as God permits it, it is not contrary to God's will; for God, in permitting it, has respect to the great good He will bring out of it. If God regarded sin as man regards it, when he commits it, it would be against His will, and sin, and He would deny Himself; but regarded as God decrees to permit it, it is not contrary to His will, nor sin, nor does he deny himself. Take for example the crucifixion of Christ. That was a great sin and, as men committed it, it was exceedingly heinous and hateful and provoking to God. Yet, on many considerations, and on the whole, it was the will of God that it should be done. Will any man say that it was not the will of God that Christ should be crucified! Acts iv:28 settles the matter. "For to do whatsoever Thy hand and Thy counsel determined before to be done."*

*See Jonathan Edwards, Decrees and Election.

We do not argue that God may *do* evil that good may come. That is the doctrine of the Jesuits; and St. Paul says, of men who argue like that, their damnation is just.

What we say is not that God may do evil, commit evil, that good may come, but what we do say is that God on the whole may will to permit evil to come to pass, that greater good may come. He may decree the fall, if out of that there is to come more glorious resurrection. He may allow one world to go to pieces, if out of those pieces He shall reconstruct a better. Why not?

No doubt it is sin and nothing but sin for any being to *do* evil that good may come out of it, but even a creature might will to *permit* evil to come to pass, if he were wise enough to foresee and to decree that good shall come out of it, and just *how* good shall come out of it, and more good than in any other way.

But as a creature would be out of place in permitting sin to occur where he could prevent it, because it is not his province, because he is not sovereign, and because he is not wise enough, nor sufficient enough to render it proper that such a power of permission should be lodged in his hands, it is, therefore, forbidden him, but not because the principle is wrong, but because the prerogative belongs to God.

And what is true in general is true in particular. It was right in God to permit the sin of Satan.

(1.) Because Satan had ample powers not to sin—He actually existed ages as a holy being.

(2.) Because Satan, being created perfect, was in more than *equilibrio;* he was weighted toward holiness. He had the grace to stand.

Suppose a balance-rod on a pivot, one end of which rests on a bar. It is made so and placed so. The end which rests on the bar cannot *fasten* itself to the bar, so as never to tilt, but it can remain on the bar and lean on the bar, or it can *slide its weight* the other way and to the other end, and tilt itself down.

That seems to be what Satan did. He was made resting. He did rest for ages. He could have rested forever, but he swung his weight the other way. God did not swing it.

God took nothing from him—no grace, nor weight, nor power that he had ever had.

Satan shifted himself. Vanity was born in him—self born. Conceit was born in him—self born. Imagine the conceit of any creature trying to outrival God.

It was pure *emeute*—rebellion. No one knows where that comes from. Surely it does not come from God, for He hates rebellion and does not care to have any one rebel against Him. The sin was Satan's own. God had nothing to do with it—either to produce it, or suggest it, or create a weakness out of which it should spring. It seems to be a necessity of free-will, and Satan unfallen had a free-will, that it should be able to originate evil. *One thing the creature can create and God cannot, and that thing is sin.* The creature cannot make life, nor add to grace, but he can lose, spend away and destroy.

Satan was able and showed himself able to stand, and might have stood forever, but he elected to fall. He did it with his eyes open—as much so as they ever could have been open. *He created his sin out of nothing,* and for no cause whatever, ungratefully out, as we may say, of whole cloth.

God simply did not interfere. He determined to leave Satan to himself to prove him—to see what he would do, and he fell. God allowed him to fall, and He had a right to allow him to fall, nor could the devil charge,

> "With light sufficient and left free
> His wilful suicide on God's decree."

God permitted Satan to sin, and He was right in doing it; but, if Satan, then any one.

God may permit wicked men to sin. He may leave Shimei to curse David. He may leave Pharaoh to harden his heart. He may leave Balaam to deceive himself and Saul to the workings of an evil spirit. He may, when men and women think they are strongest, leave them to themselves. The devil fell just at the moment when he thought he was strongest. Just at the moment when he said, "Perfect in wisdom, perfect in beauty! I know it all. I cannot be tempted." Oh! what a commentary on the monition. "Let him that thinketh he standeth, take heed lest he fall!"

II. If it be right for God to permit sin then it is right for Him to pass by sinners and to punish sin.

Preterition, passing by, is simply leaving angels, men and sinners to themselves.

God does this. He left Satan to himself. He left Adam to himself. He left Hezekiah, in the matter of the ambassadors, to himself. 2 Chron. xxxii:31. "God left him to try him that He might know all that was in his heart." God also left Ephraim. "Ephraim is joined to his idols, let him alone,"—*let him alone!*

Preterition—a passing by, is necessarily involved in election. If it be true, as the Bible asserts, that God, out of His mere good pleasure, chooses some to everlasting life, it, of course, follows that He passes by others—*i. e.*, does not choose them.

But this also is just as strongly asserted. "One shall be taken and another LEFT." "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." And Samuel said, "The Lord hath not chosen this, neither hath the Lord chosen this." And Samuel said unto Jesse, "The Lord hath not chosen these." "I speak not of all," said our Saviour, "I know whom I have chosen. Ye believe not because ye are not of my sheep."

Still again the illustrations employed by St. Paul in our chapter oblige the same conclusion. "The potter out of the same lump of clay makes one vessel to honor and another to dishonor." It would destroy the very point of the comparison to say that the reason of this choice was not the free-will of the Potter but a difference in the clay. In that case the clay would not be the same clay—would not be the same uniform mass.

It would involve a contradiction to say that Esau was passed by because he was worse than Jacob. The whole story goes to show that he was not worse. The very point made by the apostles is the sovereignty of the choice.

Finally, our Saviour makes perfectly clear what is the truth on this subject. There is no better preacher than Christ, and He refers the hiding of these things from the wise and prudent, not to the wise and prudent themselves, but to the good pleasure of God. "Even so, Father, for so it seemed good in Thy sight."

But if it is right for God to pass by sinners and permit them to sin, then it is right to punish them for sin committed.

1. Because sin, as sin, deserves to be punished. No matter where found in the universe, nor how it came about, sin deserves to be punished. Its wages, its desert, is death.

2. God has a right to punish sin because he had no hand in it. He never abetted it. He never connived at it. He was aloof from it. He had no more to do with Satan's sin than Gabriel had. He simply found it. Then He must punish it.

3. He must punish it on His own account. Because sin insults him; because it is rank rebellion against Him; because it aims to annihilate Him; because it must die the death, or God.

4. God must punish sin because His Law compels it. Because His law is holy and forbids sin. Because His law threatens wrath on evil doers and declares, "The soul that sinneth it shall die." But

III. If it be right for God to permit sin, and to pass by sinners—leave them to sin and then punish sin, why then, and here is the practical point of the sermon,—*the exemption of any sinner from punishment is an act of free grace.*

You are not to be saved, my friend, for any merit, any more than the devil to-day, were he to be saved, would be saved for merit. You will have to be saved, if saved at all, just as the devil would be saved—a lost case.

You will have to give up and own up that your situation is desperate, that God might justly leave you to perish, that the only wonder is that you have not already perished—that you are not, this moment, in hell. Ah! yes,

> "On floods of liquid brimstone tossed
> Forever! Oh, forever lost!"

You will have to give up that you *are* lost, helpless—in the hands of God, at His disposal—that it would be perfectly right for Him to drop you, this moment, into hell, and that if He does not do this, and still gives you a chance, an opportunity to hear the Gospel welcome, and to run and fly to Jesus, it is only of free grace.

You will have to give up that you can do nothing, if God shall withdraw His Spirit; and that while He is drawing

you by His Spirit. it is wretched business on your part, to cavil, question, and resist His Spirit—close your eyes to your last hope, and your ears to an offer, soon, if rejected, to be heard no more on earth, nor in the gloomy vaults of hell. Oh, never, never more!

From this whole subject, let us learn, my brethren:

1. There is no use in fighting against God. "Who would set the briers and thorns against me in battle? I would go through them, I would burn them altogether."

2. True submission to God's sovereignty is true conversion, and men who fight election and resist God's will are not converted, and will probably not be.

3. Faith, or a simple trust in Jesus Christ, is the straight road out of all difficulties, perplexities, and worries as to the sovereignty of God, since, anyhow, we lie at His footstool and there is nothing else to do but take the remedy and the escape He offers:

> "Bow the knee and kiss the son,
> Come and welcome sinner, come,"

is the short cut of the Gospel.

Certain other most practical thoughts flow out of this subject, and

1. All rebellions, all checks, all hindrances, all dissensions, all evils in the Church are by God's permission, and by the ordering of God. God permitted and ordered Satan's emeute, Miriam's sedition, Korah's rebellion, and the action of the spies. Impatience with these things is impatience with God. Unbelief on account of these things is dishonoring to God. It must needs be that offences come, but God will take care of His kingdom.

2. Wilfulness, insubordination grows out of vanity and fancied self interest, and is sure to meet its doom. Satan has run a long course and posed as an angel of light in his deception, but the end of Satan is sure.

3. Cultivate the opposite spirit. Suppose Satan had been willing to sink self in the glory of God, and take his proper place and yield to Christ, and push Christ's kingdom? Why then he would never have been Satan at all.

4. Dare not to say: "I am strong, self-sufficient. I shall not sin. I shall not fall!" Resolve nothing, in your own

strength. There is nothing God hates as He does a resolution made in our own strength, because it sets Him at naught and defies Him. If God leave you, you will sin—you will fall. Pray God not to leave you—to keep you.

5. Dare not to say: "I sometime shall sin. Oh! I know I shall fall. I have battled and battled against a particular sin, but I know I shall one day commit it." Of course you will commit it, if you say you will commit it, and if left to yourself; but pray God not to leave you, and believe with all your heart that God, for Christ's sake, will not leave you. Never cast away your confidence. Remember that self-reprobation is certain reprobation. Saying that I am one of the non-elect makes non-election sure.

6. Pray that God may not pass you by, say it and sing it,

"Pass me not, oh gracious Father,
Sinful tho' my heart may be,
Thou mights't leave me but the rather
Let Thy mercy fall on me.

"Pass me not, oh tender Saviour,
Let me love and cling to Thee,
I am longing for Thy favor,
Whilst Thou art calling, Oh call me.

"Pass me not, oh mighty Spirit,
Thou canst make the blind to see,
Witnesser of Jesus' merit,
Speak the word of power to me.

"Pass me not, Thy lost one bringing,
Bind my heart, oh Lord, to Thee
While the streams of life are springing,
Blessing others, oh bless me."

7. Wonder! O wonder that you are not already passed by. Oh what a wonder! How you have resisted, held out, cavilled, grieved the Spirit, provoked God. Spared yet—what a wonder!

"Depth of mercy can there be,
Mercy still reserved for me,
Can my God His wrath forbear,
Me, the chief of sinners, spare.

"I have long withstood His grace,
Long provoked Him to His face,
Would not listen to His calls.
Grieved Him by a thousand falls.

"Kindled His relentings are,
Me, He now delights to spare.
Cries, how can I give thee up,
Let's the lifted thunder drop.

"There, for me the Saviour stands,
Shows His wounds, and spreads His hands,
God is love I know, I feel,
Jesus weeps, He weeps and loves me still."

8. And finally, Avoid most sedulously things which you have reason to believe will cause God to withdraw from you.

Resist not the Spirit. Quench not the Spirit. It is often some secret sin, some worldly lust, which keeps a man from coming to Christ and casting himself, a lost sinner, on Christ the lost sinner's Saviour.

REPROBATION.*

"WHAT if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction?"—Rom. iv:22.

HE who declares the whole counsel of God takes care to divide it, from the fountain-head, into the two grand and all-inclusive branches of *election* and *reprobation*. Indeed, the private reader of the Scriptures, truly enlightened and led into somewhat deeper communion with the mind of the Spirit, soon comes to discover for himself these two streams of the divine purpose flowing side by side from Genesis to the Revelation, and terminating, on the one hand, in the bestowment of everlasting mercies upon the chosen seed of the woman; on the other, in the infliction of everlasting miseries upon the rejected seed of the serpent.

Since, then, the Bible is occupied with nothing else than the exhibition, development, and application of the doctrine of grace, or of the divine decrees with reference to the human creature, he who grapples with, searches out, and expounds this doctrine most clearly, most earnestly, most affectionately, is the teacher who shows himself most "approved unto God"—"a workman that needeth not to be ashamed, rightly dividing the word of truth;" while he who ignores, obscures, or timidly touches upon this doctrine shows himself "unskilful in the word of righteousness"—a man more ready to sacrifice the honor of God than to lose the vapid and transitory honor which is obtained by those who court the adulation of "this present evil world."

But some object to the preaching of predestination with vividness and power. They tell us that it does no good, that it is calculated rather to do great harm. To such objectors, we are not careful to frame a satisfactory reply.

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*Reference to this sermon is made in Lange's Commentary on the Romans. Chap. ix, page 327.

Having received a supernatural Gospel, couched in explicit statements of fact, our business is to preach that Gospel in the enunciation of the same explicit statements. We are not at liberty, had we the desire, (and we trust in God that we have not,) either to alter, adulterate, soften, or gloss over a single one of the clear and luminous terms which God the Holy Ghost has selected to become the vehicles of the testimony of truth. Those, then, who object to the preaching, object to the very words of God, and so make God a liar. Their controversy, therefore, is not with men, but with God; and to Him we can well afford to leave them, assured that, with a whole eternity at His disposal, He will find no great difficulty in vindicating Himself before a self-erected tribunal of worms. If, however, any of the true children of God are desirous to learn why we are so strenuous and so constant in affirming the truth of an eternal predestination, it becomes a grateful task, on our part, to assign several convincing and most consolatory reasons.

1. Because, in the preaching of this truth, *God* is most of all exalted, vindicated, glorified. He is thus, as in a lucid mirror, seen to be no pasteboard monarch—no nominal, fictitious king, but to be in actuality and fact the invincible sovereign, potentate, and autocrat of the vast universe, whose glory floods it and whose will is instantaneous, indisputable, independent, and inviolable law.

2. Because this doctrine, by tracing the love of God to its origin in His mere good pleasure, puts that love at once upon a *foreign* and so an immutable basis—upon a basis anterior to the existence of its object, nay, anterior to the existence of creation itself, and thus opens a door for that joyous surprisal, that adoring gratitude, that wistful and expectant wonder on the part of the creature, which make the sum of all blessedness, and which, finding their spring in the mysterious remoteness of an eternal past, flow on in rising and immeasurable streams of light, of life, of peace, of ecstasy, to gulf themselves for ever in the unknown glories of eternities to come. It is an intelligent reception of the apostolic assurance, "In *love* having predestinated us," which causes the elect of God to cry:

"What was there in us that could merit esteem,
Or give the Creator delight?
'Twas even so, Father, we ever must sing,
Because it seemed good in Thy sight.
" 'Twas all of Thy grace we were brought to obey
While others were suffered to go
The road which by nature we chose as our way,
Which leads to the regions of woe."

3. We preach predestination, because this doctrine, by stripping the last shred of merit and snatching the last atom of ability from fallen man, refers salvation—in conception as in birth, in source as in stream, in bud as in flower, in seed as in fruit—to the simple option of Jehovah's will, and makes even the purpose of election itself to stand, not of works not of foreseen belief, or unbelief, but "of Him" ALONE "that calleth," and who "hath mercy on whom He will have mercy," and "hardeneth" whom He will. The doctrine of predestination, therefore—of absolute, free, unconditional predestination—is brought in with the specific design of removing every fond and fancied qualification on the part of sinners—of applying the axe to the very root of nature's tree—and of *"giving God His own."* Empty, naked, helpless, and self-despairing souls, who have fled for refuge to the solitary shelter of redeeming BLOOD, are thus comforted, encouraged, and built up on their "most holy faith," while noisy, pretentious, boastful, and self-deluded hypocrites, of whom the Church in prosperous times is full, are ploughed up as cumberers of the ground and cast out as refuse weeds from the garden of the Lord.

4. The doctrine of predestination is of especial value in bringing believers to a true knowledge and delightful enjoyment of their present complete standing and security in Jesus Christ, and consequent instalment in all the blessings of the covenant of grace. For, when once assured of their eternal election in Christ Jesus, nothing is more absolutely certain than that they shall ultimately reach that glory to which in free love they have already been predestined. Nor is there any reason why such an assurance should be regarded as some-

thing *absurd,* fanatical, marvellous, or even strange; for to stand in such an assurance is to occupy the only position proper for and therefore worthy of a child of God. Every man who has been called to believe in Jesus Christ ought at once to conclude that he has been elected. For God the Holy Ghost calls none save those who have been redeemed by God the Son; and God the Son redeems none but those who have been elected by God the Father. He, therefore, who in the golden letter of his calling, resplendent beneath the crimson surface of the blood of Christ, spells out the truth of his election, has a hope "which maketh not ashamed," being witnessed by the love of God shed abundantly abroad in his heart "by the Holy Ghost which is given unto us."

5. The doctrine of predestination is to be preached because it affords the steadiest and most powerful motive to all good works. An assurance of our eternal predestination to glory brings the soul into a condition of moral equipoise—into that state of high, unbroken spiritual repose which is the necessary preparative for all true and fruitful service. Rest, is the secret of power, and the more profound the soul's rest in God, the more steady and irresistible will be the energy. It has been said that intelligent phlegmatics rule the world. This is only another way of stating the obvious truth that calmness and composure are the essential prerequisites to all vast and complicated enterprises. This holds good in the domain of *spiritual* as in that of natural affairs. The man who is working in order to be saved is anxious, nervous hesitating inefficient. When brought to the test of a great principle, he lacks courage, decision, anvil-like endurance. He, on the other hand, who is working because already saved, because predestined to a glorious career for God, works, it may be with less ostentatious bustle, but with a force ever concentrating, ever accelerating and augmenting, till it reaches an intensity and volume which suggest something almost if not altogether *superhuman.* The idea of destiny involves the idea of duty; and when these two ideas coalesce in one subject, the effect is truly stupendous. This explains, on natural principles, the career of Mohammed and of Napoleon. It explains on spiritual principles,

the career of St. Paul, of Augustine, of Calvin, and of Knox. Predestinarians, whether on the platform of nature or of grace, are invariably the foremost winners of the crown of life.

6. Predestination is to be preached, because it is the tremendous sledge-hammer wielded by the Holy Ghost in knocking the last prop from under the sinner who is vainly striving to find some ground of encouragement within himself. So long as a man hopes something good of himself, he remains the open enemy of Jesus' cross. So long as a man is trusting to some future preparation to be made by himself, or to be wrought within him by the Holy Ghost, he remains in danger of eternal fire. But when the doctrine of election comes to such a man, it declares plainly, that it is not of him that willeth, even if he had the will; nor of him that runneth, even if he had the earnestness; but of God alone, who showeth mercy. When the doctrine of election comes, it teaches that the laborious moralist—the self-complacent penitent—"hath not obtained that which he seeketh for, but the *election* hath obtained it and the rest were *blinded*." The introduction of this doctrine, therefore, is the prelude to the sinner's utter self-discouragement and self-despair. It is the prelude also to the sinner's complete cessation from his own works as useless, and to his casting of himself over, as lost, and wretched, and helpless, upon the *foreign* yet solid and sufficient and imperishable, because divine, foundation of righteousness, *devoid* of human works. Such a sinner, bereaved of every other hope, lays hold, at once, upon the dying Son of God. He cries :

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My JESUS and my ALL."

Such being some of the substantial reasons why the doctrine of predestination should be preached, I purpose, by the help of God, to present the negative side of it to-day. And if the rolling forth of the high and holy "wheel" be as in Ezekiel's sight, dreadful, let us reflect that this very dreadfulness is itself worthy of all admiration, since it forms

the background against which are conspicuously displayed the adorable and unvailed splendors of that sovereign God, *of* whom and *through* whom and *to* whom are ALL things; *to* whom be glory for ever. Amen.

Our text gives us for a theme—THE DIVINE FORBEARANCE—THE OBJECTS ON WHICH IT TERMINATES—ITS CHARACTER, AND THE REASONS OF ITS MANIFESTATION.

I. The OBJECTS of the divine forbearance—"vessels of wrath, fitted to destruction." If Election be true, Reprobation is true. If God does not *elect* then He *leaves*. Rom. xi:7. "The election hath obtained it, and the rest were blinded." Some sinners He allows to go on in their sins. To others He shows a gratuitous mercy.

1. Reprobated men are VESSELS. A vessel is *something which owes its workmanship to the skill and pleasure of another*. In this sense those who will finally be lost are properly spoken of as vessels. They owe their existence to the hand and will of God. "'The Lord hath made all things for Himself—yea, even the wicked for the day of evil." "God is the Creator of the wicked, although not of their wickedness; He is the Author of their being, although not the Infuser of their sin."

A truth still more solemn to contemplate is included here. What the wicked man is *as* a vessel, in other words, the degree of degradation and of shame which he inevitably reaches, is determined beforehand, by the uninfluenced and sovereign will of God. "Hath not the potter power over the clay, to make one vessel to honor and another to dishonor?" Over each reprobated man God holds and exercises an absolute and invincible dominion. The degree of sinful excess to which such a man shall run is fixed by God with as perfect a precision as is the water-mark of ocean. To that degree the wicked man *shall reach;* beyond it he *cannot go*. The voice of Omnipotence opens or shuts a sluice gate upon all human wickedness, saying, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

But, again, a vessel is not an independent agent, but *a dependent receiver*. It can do nothing against the hand

that fashions it to this shape, or that shape, but is the passive subject of a superior power.

In *this* sense likewise are reprobated men called vessels; because, however actively, voluntarily, and spontaneously wicked, they are always so governed and overruled in their wickedness as to accomplish the precise object which from the beginning God has had in view, namely, the more perfect illustration of His glory. The reprobate, therefore, as well as the elect, are entirely and in all respects dependent upon the naked will of God. "In Him they live and are *moved* κινόυμεθα and have their being." In company with devils their motions are controlled in this direction or in that, as truly as are those of saints and angels. Let not wicked men, therefore, puffed up with a vain-glorious pride, imagine that by their sins they are working vast injury to the government of God and ingulfing the Almighty Himself in an unassuageable sorrow. In all that they do, however high they swell in proud rebellion, they are but the unconscious instruments of an everlasting purpose. Even the men who crucified the Lord Jesus, "both Herod and Pontius Pilate, with the Gentiles and the people of Israel" are said to have been gathered together against God's "Holy Child," "for to do whatsoever His hand and His counsel *determined before* to be done." So far, then, are wicked sinners from possessing any power to break over or to frustrate the decrees of God that the Psalmist emphasizes the contrary truth—"Surely the wrath of man shall praise Thee, and the remainder of wrath Thou wilt restrain."

To this view it is possible that some may object, saying, "Why doth He yet find fault, for who hath resisted His will?" "God's will is accomplished in any event; why then does God take vengeance?"

Such an objection, serves but to confirm what has already been advanced; for its very statement becomes an open proof that our doctrine is that of the Apostle Paul himself. To it therefore we may make reply in the apostolic words, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say of Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel to honor and another to dishonor?"

There is one other thought concerning these reprobated vessels. They are of clay. This argues *the impurity of their nature*. Reprobated man is *in* himself and *of* himself impure. Clay is not an original substance. It is the result of decomposition. It is the effect of a crumbling and rotting of the primeval rock. We have in the clay therefore an admirable emblem of the reprobated sinner in the hands of God. In his original rock—that is, in Adam—he was holy; God made man upright; but in his fallen clay he is unholy. His nature is one entire pravity when God begins to deal with it. It is as if a potter should seize upon some existing putrid mass and throw it on his wheel. At each revolution of the wheel, beneath the potter's hand this mass takes shape and outline. Its final pattern is the perfect reproduction of a plan long before matured within the potter's brain. It is therefore what the potter from the first designed it should be; but the vileness and offensiveness of the material remain just what the potter found them. They are unchanged. The badness of the substance must therefore be charged upon the substance; but the glory displayed in the result must be referred to the artist's solitary brain and hand.*

In order to show the more conclusively that the difference between the elect and the reprobate is not to be accounted for upon the supposition that God takes an innocent creature, or an indifferent creature, and makes him bad, we are taught that the vessels of honor and dishonor are made of the *same lump*. The heavenly Potter takes depraved humanity as such. He lays it on His table. He seizes the knife of double-edged predestination and severs the common lump into two portions. The one He leaves *unchanged* and turns it out a vessel of dishonor. The other He *changes,* works anew, cleanses, clarifies, and forms therefrom the crystal vessels of His grace.

God, then, is in no sense the author of sin. To assert

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*This explanation is given because, true in itself, it best subserves the purpose of the present discourse. It is not intended for one moment, however, to obscure, still less to trench upon, higher and more absolute views of divine sovereignty springing from the germinal truth that redemption was in purpose anterior to creation; that the second Adam was set up from *everlasting* before the cloudless vision of the Holy One as the "preëminent and all-containing object of His counsel."

this is not only to utter the language of blasphemy, but of sheer self-contradiction. In dealing with the sinful lump, God deals with what has already been condemned in fallen Adam. Finding the will of man evil—not creating it so but leaving it so, to be carried along by its own self impulsion—He turns it hither or thither, as one by building a dam might turn a poisonous stream in one direction or in another, not changing the quality of the stream which always remains corrupt and malarious, but overruling and obliging its very corruption to work out his purpose; or as one might use a broken edged axe in shaping a timber, or play on a harp the strings of which are out of tune and discordant. The shaping of the course of the wicked is God's, but the wickedness, the broken edge, and the discord are his own. The wicked man has no notion of serving God's purpose in what he is doing, but only of serving himself and his lusts, but God overrules and serves Himself of his very sin. A text in point is Isa. x:5, "O, Assyrian, the rod of mine anger and the staff in their hand is mine indignation—Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy." Another text already quoted is "The Lord hath made all things for Himself, yea, even the wicked for the day of evil." Prov. xvi:4. Thus in the case of one man He shapes a vessel of dishonor. In the case of another, glory to His name, He does a double work of free, unmingled grace; first *creating a new nature,* and secondly *moulding* this new nature after the faultless image of His Son. The clay, then, in itself designates complete corruption, total putrescence. It is a lapsed lump, absolutely and remedilessly vile.

2. The second truth taught in the description of the objects of the divine forbearance is that, sinners as they are, they are vessels "OF WRATH"—or vessels DEVOTED TO WRATH.

The fact that certain wicked men are thus devoted is abundantly clear, not only from this, but from many similar passages of Scripture. "The Lord hath made *all* things for Himself, yea *even the wicked for the day of evil.*" "Have ye not asked them by the way, and do ye not know their tokens, that the wicked is *reserved* to the day of destruction? They shall be brought forth to the day of wrath." "This

is the portion of a wicked man from God, and the heritage *appointed* unto him by God."

Since fallen man, immersed in sin by the apostatizing act of Adam, has no whit of claim upon God's saving mercy, it is nothing more than right that this fact should be made evident, yea, that it should be vividly and illustriously set forth. And God in His wisdom and in His holiness has determined to make it evident and to set it forth, by actually withholding from certain men that efficient grace without which it is impossible that they should repent and believe; the effect of which righteous withholdment is a perfect fulfilment of the divine decree and predictions concerning them; as it is written, "This child is *set for the fall of many* in Israel;" and again, "He hath mercy on whom He will have mercy, and *whom he will He hardeneth;*" and again, "But though He had done so many miracles before them, they believed not in Him: that the saying of Esaias the prophet might be fulfilled, which he spake, saying, Lord who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they *could not believe,* because that Esaias said again, *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*"

In pursuance of the purpose thus indicated, we are taught again that Christ is made "a stone of stumbling, and a rock of offence, even unto them which stumble at the word, being disobedient: *whereunto they were appointed;*" and again that certain wicked men are "as natural brute beasts, *made* to be taken and destroyed;" and once more, that there are "certain men crept in unawares, who were of old *ordained to this condemnation,* ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Nor is this *devotion,* or, to employ inspired language, this "*appointment* to wrath," to be construed into a mere involuntary *permission,* or a barely *negative* refusal on the part of God. The act is *positive, determinate.* God represents Himself as actually setting aside and rejecting a certain definite and fixed number of our fallen race, and reserving them for that punishment which is most justly due to their

known, cherished, innumerable, and aggravated transgressions. These predestinated ungodly are known individually to God, just as truly as are the elect; for of both classes He makes the generic assertion, "Jacob have I loved, but Esau have I hated." Therefore, as "the election hath obtained it, even so" the rest were blinded, that is, *definitely left* to blindness, "according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."

At this point, lest any be tempted to misrepresent the doctrine, as if God made certain men to damn them, let us explicitly deny the utterance of any so horrible and blasphemous a sentiment. The doctrine which we teach—the doctrine of the Bible—is, that *God made man neither to damn him, nor yet to save him, but for His own glory;** and glorified in him He will be—if not in one way, then in another. Nor is it our doctrine that God made man wicked in order to damn him; for "God hath made man upright; but they have sought out many inventions," which wicked inventions are the sole procuring cause of their damnation. There is ONE THING which the creature can create which GOD CANNOT CREATE and that thing is sin. If man is a sinner he has himself only to blame for it, the consequences, if dreadful, are his own. Men are damned for *sin* and for sin *only;* for God "hath no pleasure in the death of him that dieth." The reprobated vessels are objects of *wrath*—of wrath, not of *malice,* not of *passion,* but of wrath; that is, of the calm and holy but certain and irresistible indignation of an infinitely righteous God who must and will punish sin.

3. The objects of the divine forbearance are vessels of wrath *fitted to destruction.*

God destroys nothing, which is not fitted to destruction. If vessels of wrath are destroyed, it is because this is what they are fit for, and because they are fit for nothing else. A certain fitness exists in the dry tree and the chaff for the flames into which we cast them, and so a certain fitness exists in the sinner for his doom.

This fitness, however—and here let me speak in *thunder*

*"The Lord hath made all things for HIMSELF." Prov. xvi:4.

tones—*this fitness lost sinners owe entirely to themselves!* There is no such thing as sovereign, unmerited damnation. If men are fitted for damnation it is because they have fitted themselves. If men are damned, it is because they deserve damnation. It is because they painfully and laboriously fit themselves for a just damnation. It is because they continue to "add sin to sin," until they come to "draw iniquity with cords of vanity, and sin as it were with a cart rope." If men are damned, it is because they do evil "with both hands earnestly," as it is written, "O Israel, thou hast destroyed thyself."

The sum and substance of the Gospel is this, *"If any man be saved, God's will saves him. If any man be lost, his own will damns him."* God having passed over a fallen man; having left him *as he found him*—a thing which it was perfectly right for God to do—this man, despite all the outward restraints of God's holy providence; despite all the calls of God's holy Gospel; despite all the strivings of God's Holy Spirit—recklessly goes on to sin, audaciously presumes upon divine goodness and loving-kindness, and plunges downward in his obstinately mad career, as the avalanche which gathers volume and momentum in its swift descent, or as the swine which, driven by devils, ran violently down a steep place and perished in the sea. All that God does in the case of a reprobated man is simply this: He leaves him more or less absolutely to the inevitable gravitation of his own depraved and self-destroying nature. There is no need, that God should do anything in the case of a reprobated man, except leave him to himself. The man does all the rest. He damns himself. He determines his own damnation by the inevitable gravitation of his own depraved and self-destroying nature. Like the mountain torrent, nature's putrescent stream overleaps every barrier in rushing downward to abysmal death. The fiat of Omnipotence alone can make water run up-hill, and this is the appropriate illustration of what God effects when He creates a new heart in His elect and renews a right spirit within them.

Having remarked upon the objects of the divine forbearance, let me now speak:

II. Of its CHARACTER. "What if God endured *with much long-suffering* the vessels of wrath fitted to destruction?"

Any endurance and toleration of a sinner, that is any delay in the infliction of the righteous penalty upon a sinner, is in itself an infinite marvel—an amazing condescension on the part of God. And the more so because such delay is, as appears from the history of apostate angels, without a precedent.

When angels sinned, wrath, like a vengeful thunderbolt, whelmed them at once in depthless ruin. "The angels who kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." But when man sins, it is not so. Wrath waits. God seems to slumber. Remedial processes are inaugurated and gradually developed. An atonement is revealed in glorious figure—ample, adequate, and free. This atonement, so far as God is concerned, is made over in unconditional offer to the whole human race without distinction. It is preached to *every* creature. If any creature perishes, therefore, he perishes because he wills to perish, not for the want of an atonement. For the rejected Cain as well as for the accepted Abel, a sin-offering, if he would have it, lay at the open door. Paradise redeemed was Cain's as well as Abel's, provided Cain were willing to receive it as the purchase of a Saviour's blood. But Cain was not willing to receive it. He would have it as a natural right, and not as a forfeited gratuity. He would earn it and claim it as a *debt,* not condescend to take it as an *alms.* In one word, Cain was not willing to be saved for nothing—and in this he stands the foremost type of reprobated man. Human nature is never willing to be saved for nothing—to return, a ragged prodigal, a naked pauper, to the banquet-house of love. Inasmuch, therefore, as God *cannot put* salvation at any lower terms, and inasmuch as the sinner *will not* have it on the *lowest* terms, whose fault is it if the sinner dies, as Cain died, without salvation? Whose fault is it? Does God, who puts Himself to the pains—yes, and suffering too—of procuring free salvation; does God, who invites, yea, *beseeches* and even COMMANDS the sinner to accept this free salvation;

does God, whose every word and whose every look is mercy, *force* this sinner to be damned? Did God force the reprobated Cain to reject the sin-offering; or the reprobated Esau to sell his birthright; or the reprobated Judas to betray his Master? Who, in the light of God's infinite long-suffering toward these king-leaders in iniquity, would venture to assert the horrific blasphemy? Nay, my brethren, the fact is precisely the reverse. Every man, when he is tempted, "is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." It is a man's own lust—his own self-generated, inexplicable, and ineradicable lust that damns him. Refusing to hear the voice of God, he deliberately damns himself. He hardens his own heart. He will not come to Christ that he may have life.

Toward such a sinner God exercises not long-suffering simply, but *much long suffering*. He makes not one overture only, but ten thousand thousand overtures. He gives not one warning only, but ten thousand thousand warnings. He represents Himself as coming again and again, His arms loaded with blessings, His lips filled with free invitations, remonstrances, expostulations, and persuasions such as God alone is capable of. He says, "All day long have I stretched out my hand to a disobedient and gainsaying people."

One offer of a gratuitous salvation ought, to suffice for a perishing and helpless soul. It is said that when John Eliot preached his first sermon in the Indian language, those poor savages who had never before heard of their fallen and accursed state in Adam, and of the way of free, unmerited salvation through the imputed righteousness of Jesus Christ, were so melted as to break out in bitter weeping and piercing cries, and ardent expressions of irrepressible desire. It would seem as if it must be so at every presentation of the glorious Gospel. It would seem as if *salvation for nothing* could not remain at such a discount among utterly impotent and hopelessly ruined men. It would seem as if those who felt their feet slipping inch by inch into the tumbling billows of eternal fire would

not only be *willing*, but *glad*, to take life for a *look* at their crucified God.

It remains that I should consider—

III. The REASONS OF THE DIVINE FORBEARANCE. "What if God, willing *to show His wrath and to make His power known*, endured with much long-suffering the vessels of wrath fitted to destruction?"

One reason why God endures the reprobated wicked is, that in the day of the revelation of His glory He may the *more lustriously display His wrath*. He leaves them to fill up their sins, in order that wrath may come upon them to the uttermost. So it is said of the finally lost, that "they shall drink of the wine of the wrath of God which is poured out *without mixture* into the cup of His indignation; and be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever." Since God has predicted that this shall be so, God has decreed that it shall be so; and that for His own glory, that by the infliction of wrath it may be proved that God is *just* as well as merciful—that He is HOLINESS *as well as love*.

But the text says to *show*, (ἐνδείξασθαι) to point out as on a blackboard. To display His wrath. If it be right to *visit* wrath, it certainly must be right to do so *openly* —to make a tremendous demonstration of it—a demonstration worthy of the fixed and awe-struck gaze of a preserved, redeemed, adoring universe; and so it is said that the wicked lost shall be tormented "in the *presence* of the holy angels and in the *presence* of the Lamb."

But if it be right to inflict wrath openly—to lead sinners to a public execution—then it must be *glorious* to do so. For what it is right for God to do it is glorious for God to do. And if glorious, then worthy of all admiration. Accordingly we read, "After these things"—that is, the burning of the mystic Babylon, with its attendant horrors—"I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God." "And again they said, Alleluia. And

her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia." "And I heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." There is no question, but that one reason why God has determined to show His wrath on ungodly sinners is, that He may furnish the theme of an eternal song for His redeemed. "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked." The explanation of this is found, not in the fact that holy beings are capable of taking pleasure in the suffering of their fellow-creatures, but in the fact that holy beings will have the same mind and spirit as has a holy God. Holy beings will rejoice in the overthrow of the malignant enemies of God. Holy beings will triumph in the triumphs of a holy God. Standing upon the further shore of a gratuitous deliverance, they will raise, as Israel above the shipwrecked armament of Pharaoh, the song of Moses and the Lamb, saying, "I will sing unto the LORD: for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea."

A second reason of the divine forbearance is, that God, in the destruction of the wicked, may *make known the exhaustless secrets of His power*. He will let the sinner, like the deadly upas, grow until his loftly stature and his mighty girdage shall require the axe of Omnipotence itself to lay them low.

Dear brethren, I can speak no longer on this stupendous theme. Those of us who have reached a comfortable assurance of our election, through faith in Jesus' blood, will rejoice in the vision of these truths—with trembling it may be, but with rapture will we rejoice. Those who are persuaded that as yet they have neither part nor lot in a gratuitous salvation will do well to cherish the slightest movement of God's Spirit in their hearts—will do well to realize the momentous truth that they are wholly at the mercy and disposal of a sovereign God—will do well to humble themselves beneath His sovereignity; above all, and first of all, and inclusive of all, will do well to accept just now and here, a free salvation wholly through the righteous-

ness of Jesus. Since it is the *command* of God as well as His winning invitation, "Come; for all things are now ready." "Believe on the Lord Jesus Christ, and *thou* shalt be saved." Every man who hears the Gospel has a right to believe that he is personally called and, if called, he has a right to obey the call and, if he obeys it, his election is made sure. No man has a right to put himself among the reprobate and if, in the exercise of a sullen and diabolical Spirit, he does so, he will be found where he put himself and the blame will be only his own. No man can believe without the Holy Spirit? Well then let him throw himself upon the Spirit's power while in felt and self despairing helplessness he cries: "Lord I believe, *help Thou* mine unbelief!"

Now to God only wise be glory through Jesus Christ for ever. Amen.

WHAT GOD CANNOT DO: OR SAVED BY PROMISE.

Titus i:2.

In hope of eternal life, which God, that cannot lie, promised before the world began.

The Gospel is a revelation of hope. Hope is the world's star—its one brightness,—since it is for the future and not the past, and not the present, that man exists. Even in this life, they who start without bright hopes and aspirations, might as well not start at all, for every step will be a failure.

It is, however, as the vista prolongs itself, that hope finds her proper sphere and dominion. St. Paul, in one place, says: "If in this life only we have hope we are most miserable." We are so because of the disappointing and the transitory character of earthly hopes. The best good that man can obtain here, is but temporary and cannot descend with him into the grave.

"A heavenly hope is all serene,
But earthly hope, how bright soe'er
Still fluctuates o'er this changing scene.
As false and fleeting as 'tis fair."

"In hope of eternal life!"—of conscious, active, happy, unending existence. That is indeed a world beyond the world—the world on which our thoughts must centre, even if we would make the present world of value.

"The potent force of the world to come supplies us," says one, "with force for the accomplishment of the duties of this life. Here is a man who has a machine for the manufacture of hardware. He wants steam power to work this machine. An engineer puts up an engine in a shed at a distance. 'But,' says the other, 'I asked you to bring the power here to operate on my machine.'

'That is precisely,' he answers, 'what I have done. I put the steam engine off there. You have only to connect it by a band and your machine works as fast as you like. It is not necessary that I should put the boiler and the fire and the engine close to the work; just under your nose. Only connect the two and the one will operate on the other.' So God has been pleased to make our hopes and future the great engine wherewith the Christian man may work the machine of every day life, —for the band of faith connects the two and makes all the wheels of ordinary life revolve in rapid and regular motion."

"Our greatest good and what we least can spare,
Is hope—the last of all our evils, fear."

"In hope of *eternal* life!" Life, to be eternal must be in God,—in reconciliation to God,—in union with God, and constant inflowing from God.

As God is the author of all life,—As there was no life until He created it—and, as separation from God is the worst of all evils—eternal life must be ours only from God and on His conditions.—In other words, its foundation and guarantee must be God and His word. That brings us at once to the text.—"In hope of eternal life which God, that cannot lie, promised before the world began."

Consider:

I. The foundation of eternal hope—the character of God who cannot lie.

II. Its guarantee or warrant—His promise. And:

I. The foundation of eternal hope—It is not any creature, man or angel—not the Virgin Mary, the mother of our Lord—to whom the prayer is put up by so many. *Salve Regina—Salve Spes nostra*—"Save us O Queen—Save us our hope."

Nor is the hope any creature good, or enjoyment—"If," says Job, "I have made gold my hope!"

Nor is it any merit or worthiness, or righteousness we can attain—a hope like the spider's web spun from

ourselves—with no solidity or strength, or substance. "They weave the spider's web—their webs shall not become garments—neither shall they cover themselves with their works."

The foundation—to last to eternity—must have been from eternity—where shall that be but in God? *In the immutability of God*—that He cannot change. Creatures change—fortune perishes—our righteousnesses turn to filthy rags. These are a foundation of water—of sifting, shifting sand, and so in every confidence outside "the Rock of Ages"—the immutable God.

God is immutable in His *being*—His essence. His eternity obliges this, or rather, this obliges His eternity and lies back of all. For eternity respects duration, but immutability respects the very essence which endures. Back of all, then, God is unchangeable.

This unchangeableness in God was represented by the ancients as a cube, or solid block of wood or metal, framed foursquare, where every side is of the same equality, so that, cast it which way you will, it will always be the same because equal to itself in all its dimensions. If there were any change in God, He would sometimes be what He *was* not, and would cease to be what He is—i. e., God. With Him, therefore, there can be neither variableness nor shadow of turning. The very name "Jehovah" in Hebrew, expresses this. It is always the same. It has no plural, no case endings,—nothing can be put to, or taken from the four letters of which it is composed. "I am Jehovah, I change not."

Objection has been brought to this, from the "creation of the world." Philosophers have said that a creation in time involves a change in God.

But this is to confound change with manifestation. A sun shining into a house does not involve a change in the sun but only in his manifestation. The sun is precisely what it was, and so God. Neither in creation, nor in incarnation, nor in what is expressed by His repenting, does He alter one atom. Creation is simply an act of His in time. Incarnation is the assumption of our

nature with no variation in His own. His repenting is a change of attitude but always in the line of His own infallible purpose. Did God say He would destroy Nineveh? He did it. Forty, in the Bible means probation—40 days, a certain probation. After that probation—Nineveh, going back to its wickedness—was destroyed. There is no such howling waste, as are those lonely mounds, anywhere.

God is immutable in His essence, and, again, in His attributes—in His knowledge. He is omniscient—He knows no more now, than He has always known—He will learn nothing new, forever and ever.

God is immutable in His wisdom. From all possible plans, He has, from eternity, chosen the best. Would you go to work at anything without a plan? So, "known unto God, are all His works from the beginning of the world." He knows them as certain because He has fixed them in His decree.

God is immutable in His power. Alexander was powerful when he crossed the Granicus, but not when he lay in Babylon gasping for breath. God is the same in power. "He fainteth not, neither is weary"—"My counsel shall stand," he has said, "and I will do all My pleasure." "Once, twice have I heard this—that power belongeth unto God."

God is immutable in His justice—in His love—in His truth. Take any attribute and you may write on it, *Semper idem*—"always the same."

That places the fact of the text in its strongest possible light. The word "lie" here includes, beyond its ordinary meaning, the thought of any change, so that when we read that God cannot lie we understand by it—not only, that He cannot say what is untrue, but that—having said something which is true—He never changes from it, and does not, by any possibility, alter His meaning or retract His word. We can count on Him perfectly, utterly, absolutely. A lie means an inconsistency—a contradiction—He cannot deny—*arnesasthai*—He cannot contradict Himself.

God's immutability in the text. is focalized to this point. His word cannot change—His threatenings can-

not change—His promise cannot change. He cannot falsify, disappoint, delude, prevaricate, or deceive. He is *Ho Apseudes*—the undeceiving God.

GOD CANNOT LIE!

He cannot falsify His *word*. He cannot depart from it, alter it, or break it. "Forever, O Lord. Thy word is settled in heaven."

Forever, as well, is it settled in earth. "My covenant will I not break nor alter the thing that has gone out of My lips." "Every word of God is pure—as silver tried in a furnace of earth,"—and the earth may make that furnace as hot as she pleases—pure, i. e., "unalloyed, unadulterate"—*tsurupa,* smelted, refined—tried by being passed again and again through the fire. "Add thou not to His words lest He reprove thee and thou be found a liar." "If any man shall take away from the words of this Book, God shall take away his part out of the Book of life and from the Holy City."

There is no kind of question about it. The Bible is true. It is true in every statement. It is true in every word. It is true in every letter. It is not only verbally inspired, but every penstroke on the original MS., was put there by God, and is kept there by God and will reappear again—and again with all its original force and no criticism, and no readjustment and no redaction made by silly wise-acres can prevent it.

It is astonishing what a sensation is caused every now and again by the outburst of some re-vamped infidelity. The old serpent has his successors who stand—as he stood, on tail, in points of interrogation. "Yea, hath God said?" Yea He *hath* said. There was the witty, sneering system of Voltaire who spawned the French Revolution. There was the vulgar profanity of Tom Paine. Then there was Bishop Colenso—then Robertson Smith and so down to the feebler echoes upon our own shores, and in our own recent times.

What is the result of it all? The Bible is better understood—it is more highly venerated and prized—and, on the whole, it is more cordially received and practiced than it has ever been before.

One hundred and fifty years ago, infidels did not believe there was any Nineveh. Then God uncovered the ruin of Koyunjik. They did not believe there was any Jonah, and lo! and behold! a score of figures representing the great preaching Fish-man, with the name Yones inscribed on them, came there to light. They did not believe there could have been any such fight as that between Abraham and the four kings, or any four kings,—God came again and deciphered the cuneiform tablets and the names of Amraphel, King of Shinar; Arioch, King of Ellasar; Chedorlaomer, King of Elam, and Tidal, King of Nations, are not only found on them, but the names of the kingdoms as well—tallying word for word with Gen. xiv:9. About twenty years ago the assertion was made that Moses could not have written the laws of the Pentateuch—that they could not have been written before the captivity, because in the barbaric—little better than stone age of Moses, there was no such thing as a code. Then, at the end of the year 1901, i. e., three years ago—when the critics had gotten their theory settled and were laughing old conservatives to scorn—among the ruins of Susa, Shushan the Palace, there was discovered a complete code of laws written on an enormous block of polished black marble. These are called "the *Khammur-rabi* code," and they date back to the time of the Exodus. When the discovery was made, what did the critics do. They wheeled around and said, "Moses stole his laws from *Khammur-rabi*," simply because they could not have it that God gave to Moses a law.

But time fails me to rest on this point. The Bible is God in voice and God in print. It is God speaking and written. It not only contains His word, it *is* His word. It is not a lump of gold in a bushel of quartz, but it is all gold and nothing but gold—a word that cannot lie

God cannot lie. He cannot change in His *threatenings*. God's word contains His law, which old divines used to style "the transcript of His perfections." But law is only law when it has sanctions. A command without a penalty attached were mere advice or persuasion. It becomes something more than advice when it says: "Disobey me and suffer!" "The soul that sinneth, it shall

die." There is no law without penalty and the penalty quadrates with it and is as changeless as the law. If the law is unchangeable, and, if God has spoken it, it is —then the penalty is unchangeable,—then sin, in every case, must be followed by death. Then it is either "die sinner or die Jesus," and, if the sinner does not accept Christ to die for him, as his substitute, he dies for himself, and there is no other way.

It is useless to hope that, in spite of what He says, God will not do as He says. He will, to the uttermost. "Wrath is come upon them to the uttermost." "He that being often reproved hardeneth his neck, shall suddenly be cut off, and that *without remedy*. The wicked shall be turned into hell." These shall go away into everlasting punishment.

Some people refuse to believe in any hell. But blinding the eyes to it and denying it, does not make it less real. The suicide leaps from the miseries of this life into —what? "Into the fire that never can be quenched, where their worm dieth not and the fire is not quenched." These are the solemn words of Him whose boundless compassion brought Him hither to save us, and they confirm the unchangeableness of the threatenings of God. "God is not a man that He should lie, nor the son of man that He should repent. Hath He said and shall He not do it? Hath He *spoken* and shall He not make it good?"

God is immutable in His word and in His threatenings—He is also immutable in His *promises*. It is this aspect of His unchangeableness that is insisted upon in the text—"In hope of eternal life which God, that cannot lie, promised before the world began."

God has seen fit to deal with men by promise, not by bargain, but promise. There was something like a bargain in Eden when God said, "Dress it and keep it—*do*, and you shall live.' But that was not an eternal arrangement. It was said by way of a test which could only break down. Back of Eden, and back of any *temporal* covenant, lay the eternal covenant in which God had promised for Christ's sake, to save the people of Christ for whom He should make His soul an offering for sin.

The promise, then, was before creation. It is older than the universe. It is as ancient as is the Ancient of days. God's first utterance of any sort was a promise. God promised to save, for Christ's sake, who was to do everything for them, those who trusted in Christ, and that promise was made, says the text, "before the world began."

Salvation, then, was suspended upon a simple promise to save, before the world began. God then proclaimed that He would save sinners for nothing,—simply because He was disposed to save them for nothing that they might owe it—never to anything in themselves or of themselves—never to anything done, or felt or labored by themselves—never to any merit, but to His mere mercy in Christ. "According to His mercy He saved us."

That promise can never be shaken—nor changed, nor can the condition be altered. We are saved by mere promise, or never at all.

The promise is the word of God who cannot lie. Others who speak to us, may lie,—and we, credulous always in the evil direction, believe their lies. We believe the devil who is always cheating our hope as he cheated that of Adam in Eden. It is by lying that Satan now holds the world and maintains his influence and power over men. "When he speaketh a lie, he speaketh of his own —for he is a liar and the father of it."

The same experience holds true of men. David said in his haste, "All men are liars." He went too far in that statement and had to correct himself in a measure, but still it remains that men will promise and break their promises—in other words, lie—and infamously lie—to the disappointment, loss, wreck, failure and destruction of others.

"God who cannot lie!" There is no man of whom that can be said. There may be men who will not lie but there cannot be a man of whom it may be said, He *cannot* lie. For alas! we all have the root of deceitfulness in us and will prove false everywhere—in every trust—in every engagement—in every, the most solemn promise—however we may be bound by oath or legal

document—unless the grace of God help us,—to that degree it is true that "all men are liars."

But God cannot lie. If you knew a man who could not lie, you would trust him without oath—without bond, and in spite of all counter testimonies, appearances and assertions. The very fact that he could not lie would, in itself, make him sure.

That is what the text says of God. There is one thing and only one thing, He cannot do. He can do anything else but falsify—prove untrue to Himself—to His word.

That is the foundation on which hope—eternal hope—hope of eternal life, has been built and established. God has promised to save to the uttermost for Christ's sake, and God cannot lie.

"Firm as His throne His promise stands.
And He can well secure
What I've committed to His hands
In the decisive hour."

God has promised to receive, accept, welcome, own, justify, keep, persevere with, bring to Heaven, all who will take Him at His simple word—risk it—and rely upon it without after-thought or condition.

"His every word of grace is strong
As that which built the skies;
The voice which rolls the stars along
Speaks all the promises."

And that brings us to the

II. point. The *guarantee,* the warrant of hope is simply God's promise. All that there is between us and perdition—all that there is between us and heaven is the promise of God laid hold of by faith.

Hope is made up of two things—desire and expectation. Desire alone is not hope. A man might desire a crown, or a million of dollars without the slightest hope of getting either. Nor is expectation, by itself, hope. A man may expect punishment, calamity, death and not hope for these things but fear them greatly. But when

desire and expectation are united—when the man wishes a thing and has ground to believe he will get it—that constitutes hope, involving faith,—and, when it rests on God's word, it is styled "Good hope through grace"—"which hope we have," says the Apostle, "an anchor to the soul both sure and steadfast, and that entereth into that within the veil."

The foundation of that hope is God who cannot lie. The guarantee of that hope is His promise. What secures it, then, is laying hold of the promise—in other words, a simple act of faith.

The promise speaks out of the sky—or rather, out of God's word, and the soul responds by believing and resting upon it. So Abraham, it is said, believed God and it was counted to him for righteousness—i. e., faith in the promise was just as good as if Abraham had had the most perfect possible righteousness. He had no righteousness for, at the time, he was an uncircumcised, idolatrous man, but God spoke to him in Ur of the Chaldees and said, "I will give thee a land—an eternal and blissful inheritance—I will bless thee in Christ." And Abraham simply believed and followed God out and took possession of the inheritance.

The Law was given to the descendants of Abraham *later,* at Sinai, but that had nothing to do with the foundation before God on which they stood. St. Paul argues this in the Galatians,—"Now to Abraham and his seed were the promises made—to his seed which is Christ. And this I say, that the covenant which was *confirmed* before, by God, in Christ, the law, which was 450 years after, cannot disannul that it should make the promise of none effect. For, if the inheritance comes by the law, it is no longer by promise, but God gave it to Abraham by promise. If you tell a man, you will give him a farm, and afterward come and tell him he must work for it, and pay by installments, then, you have changed the condition—you have broken your word. It is no longer a simple out and out gift.

"What, then, is the good of the law?" asks St. Paul. "It was added," he answers, "because of transgressions—that men might see and realize they never could keep

it—and give up trying, and cast themselves on the promise. It is thus that the law becomes our teacher, or schoolmaster, to bring us to Christ, that we might be justified simply, only, out and out, *by faith.*"

What saves, then, is God Himself—His undeceiving word His simple promise in Christ.

My business, and the whole of my business, is to trust in that promise. Just as if a man, listening to a will, hears that he gets a legacy of $20,000. That is all. He does not work for it. He does not try to make it more substantial or more certain—He gets it. He believes it is his. That is all.

I have read the story of a poor hungry Indian, who came to a Western village and begged for something to eat. A little skin bag hung by a ribbon round his neck. There was supposed to be a charm in it. "Somebody had given it to him," he said, "in his youth, and had told him it would keep him from want all his life." A white man saw that it had writing upon it, and read it to him. It was a pension paper from the United States Government entitling him to a pension for life and was signed George Washington.

That Indian had wandered around all his life—a poor, wretched, half starved creature—working for an existence, begging for an existence—worrying about how he should live and what would become of him—and, all the while, he had a writing that would have secured for him comfort and happiness.

He did not realize what had been true and near him all his life—in his hand so to say—could he only have acted upon it by faith.

The promises of God shine like stars. So God put it to Abraham,—"Look at the stars! You did not make them. You cannot alter them. You cannot aid them, or add to them: Simply believe in them. So shall thy seed be."

The warrant for believing lies in the promise itself. The promise brings its own warrant. The promise says, "You *may;*" the promise says "you *must;*" the promise says "You are shut up to me!" And I! I say, "Lord, I believe."

Faith is taking God at His word—His undeceiving word, and trusting Jesus Christ as my Saviour, although I am utterly unfit and unworthy of His regard.

Faith is a sinner trusting. An idolatrous Abram,—not a saint—not a regenerated man,—not a penitent trusting man but a sinner, and in *his sinnership,* trusting to be saved on another's account.

My warrant, then, is the promise. The promise puts out its hand and takes hold of me—bad as I am. It asks nothing of me—nothing done—nothing felt—it pledges after-work—after-feeling. It says, "I will take care of all that. I will work in you to will and to do."

An electrical machine stands before you. You take the balls in your hands and are thrilled by the current. You do not thrill yourself. You take hold of the handles. The machine does the work.

We are shut up to the promise. That, or nothing That, or a lost soul. God says, "I have promised, do you hear? Sooner than break my promise I will give my own Son to die.

What is your secret and most inner hope, my brother? A man's secret hope is a truer test of his condition than any character, or acts he may perform. If your hope is in the promise of God, it must be well with you—You are in the same boat with Abraham, anchored to the same Rock of Ages.

Notice—We are not saved in part by ourselves, and in part by the promise of God. We must swing off on the promise. It is not because I deserve anything, but because God has freely promised it in Christ, therefore, I shall receive it. There is the reason and ground of our hope.

Nor, in believing, am I to look at anything that shall result so far as I am concerned—that I shall be this, or that—or feel this or that—or do this or that. I am to look with fixed and steady gaze—as at a star, at this one great fact—God promises to save me. He promises to take care of my future,—and I risk it on His word. I swing off on that. I hang upon if I die for it, but hanging on it, I can never die."

THE ATONEMENT.

2 Cor. v:21.

"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

There are *two classes of objectors* to orthodox truth. One we may call the ingenuous and honest; they do not mean to go wrong, but they are ignorant; they cannot quite see how this thing, that thing, and the other, are consistent; they do not find fault with these things;—they want to see through them. They believe that God can explain Himself; they are in sympathy with God; they wait upon Him; they pray over their difficulties; they ask God for light, and the result is that they soon emerge into a wide and wealthy place—the sweep of their horizon well defined—the sky above them cloudless.

To this class of objectors let us say, Dear brethren, we sympathize with you. So far you are right, and you will come out right. Follow after God; grapple your difficulties, face them, confront them with the Scripture. Then when you get a point, keep it; do not play at shuttlecock. Remember what St. Paul says to the Philippians—"Brethren, whereto we have already attained, let us square ourselves by it"—*στοιχεῖν κανόνι*—let us keep up to the mark, let us be fixed in our conviction; and, "if in anything ye be otherwise minded," doubtful, not clear as yet, "God will reveal even this unto you."

The second class of objectors is composed of the disingenuous, and the dishonest. They are not right within. They are not for God and for the truth, let it cut how it may. They are not manly. They do not bare their breasts to the knife. They do not say "Search me O God, and *see* and *lead* me in the way everlasting." They do not make their objections as led by the Spirit, and as depending on the Spirit, but they make them in order to self-justification. Their object is not to vindicate God, but to apologize for themselves. It is with them, self, *self*, SELF, all the way through.

How does this come about? How does it occur that many professors of religion, many, many in this evil day are in this second class?

There are several reasons, but they all resolve themselves into one—*the fallacy of living on an old experience.*

If you talk with certain professors of religion, you always find them going back to a point in their history which they call their conversion. On this they stake everything. They take it for granted that their conversion was right, and therefore they are right. But what was the conversion? In nine cases out of ten a mere spasm, a convulsion of the unregenerate moral nature—a mixture of conviction, passion, and self-righteous resolution—the shudder of a serpent who is trying to right himself by straight lines. That is all.

Now think for a moment of the straight lines that radiate from God. Those straight lines never cross nor cut. Suppose you, my brother, are right—a little straight line—then you will live in God's straight line and no other can cut you. But suppose you are wrong, a crooked line, a serpent—for the serpent is the emblem of the crooked line in the Scripture—then the straight lines must cut you, and the more you twist, the more they cut you, until you drop in inch pieces through the siftings of the pure white light of God. My brother, if you are resting on a false experience, you cannot be easy or happy under God's truth. In spite of yourself, you will doubt and you will suggest doubt—you will question and criticize and cavil. The only thing for you is to get rid of that experience—to sponge it from your record—to forget you ever had it, and to begin with Christ. *Dead men do not stir.* If ever you see yourself dead you will stop talking about experience. What experience can a corpse have? If once you see that Christ saves of mere mercy—instantly saves you—saves you not for your emotions but in spite of your emotions—in spite of the shallow deceitfulness of your tears—that will end it. You will no longer hope, but trusting in Christ you will *know.* Self will drop out, and Christ will take the place of experience. From that time you will live in the present and no longer in the past. No longer will you inquire what was true or untrue yesterday, or yesterday a week, or yesterday a twelvemonth. Forgetting the things that are behind, you will live where Paul lived—in God's golden, everlasting NOW—"the

life which I *now* live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me."

But why has not God made things so clear that men cannot object? For several reasons.

1. The *nature of truth, of all truth, exposes it to objection.* Truth always involves more than appears on the surface. The Indian savage who lies upon his back beneath the starlit heavens fancies that the sky above him is a broad blue blanket, and those stars, gilt spangles loosely scattered over it. To La Place or Herschel the same heavens are depths of infinite space crowded with rolling worlds, each one of which describes an exact mathematical circle—each one of which is subordinate—satellite to planet, planet to sun, and sun to far-binding Pleiad. Now to this scheme of La Place and Herschel, the savage would have many objections. In contrast with his first untutored impression, how would it be possible for him to prefer the slow results of calculation and the minute reports which come to him through the lenses of the telescope?

Precisely so is it with the Bible, that heaven of the moral universe. Like the savage, men look upon its statements as a congeries of isolated truths, confused, conflicting, contradictory, scattered over the 900 pages less or more of this book. The idea that there is a system here—that that system lies open to investigation—that it can be measured in all its expanses and fixed in all its details, and that in the line of patient discovery each truth falls into place and marches in the orbit of undeviating purpose around the central and all-dominating thought of God, is an idea which ignorant, hasty and unthoughtful men have overlooked, and yet, if God be like Himself, and if the God of the universe be the God of the Bible, what other thing can be? You must either consent to investigate—to use the mind that God has given you upon the things of God—patiently to learn in a "comparison of spiritual things with spiritual," or else, my brother, like the untutored savage, your independent and undisciplined free thought will check you at the threshold of moral advancement and bar you from the knowledge of what God is forever. But,

2. *The nature of fallen man prevents* God from making things so clear to him that he cannot object.

The nature of fallen man is opposed to God; and that opposition lies in the *mind* to begin with. It is the carnal *mind* that is enmity against God. Do you know anything from experience of the difficulty of stating yourself to men who dislike you, who have prejudged you and whose interest it is to make you out wrong? That is the difficulty, on an infinite scale, which God has to contend with. God is right, and He must put Himself right. But that puts the sinner wrong and then the sinner must justify himself. It has been truly said to be "a law of man's intelligent nature that when accused of wrong either by conscience or by some other agent, he must either confess or justify himself." The latter is the sinner's alternative. This is the reason why he has so many objections and why he flies from one to another, as if the aggregate of his objections would make up for the intrinsic weakness of each. Alas! behind all this dishonesty, behind all this evasion there is that which nothing but the touch and the renewal of the Holy Ghost can cure—the inveterate opposition of the man to God.

All objections to the Christian system are, in the last analysis, objections to the doctrine of vicarious atonement. Hence the pertinency of the question, "What think ye of Christ?" What think ye of His Deity? What think ye of His dying? What think ye of the nature and the limitations of His work?

> "What think ye of Christ? is the test
> To try both your state and your scheme;
> You cannot be right in the rest
> Unless you think rightly of Him."

This being the case, the Holy Spirit, in removing a sinner's objections—in reducing him from a state of combativeness to one of willing reception—aims from first to last, at setting Christ before him. "Casting down *imaginations*," says the apostle, "and every high thing that exalteth itself against the knowledge of God and bringing into captivity every *thought* to the obedience of Christ." My brother, my sister, what you want is the obedience of Christ—the obedience of which Christ is the source and object—the obedience which comes from Christ and terminates on Christ. Christ is the end of nature's quest and questionings—the all-atoning Christ.

Let us, then, for a few moments, fix our eyes on Christ—on Christ in His most central and soul-saving aspect—on Christ exemplifying these three things:

I. The Truth of the Atonement.
II. Its Holiness.
III. Its Saving Power.

I. The Truth of the Atonement—what it is not, what it is—and,

First. It is not what is called *Humanitarianism*—that Christ was a good Man, divine in some sense, who appeared among us as an example, to show us how to be holy; so that if we follow Him and do the best we can, we shall be saved. That this is not what the Bible means by the cross is evident—

(1). From the fact that it leaves the question of past sin untouched. We know that Lady Macbeth, in utterance of the necessity of nature, cries—

"Will all great Neptune's ocean wash this blood
Clean from my hand?"

It is a question of washing away blood which has already stained.

(2.) This notion is untrue because it mocks us. To present a faultless model of perfection to a fallen creature helplessly depraved—to say to him, "Be like this," "Do like this," is to make ghastly sport of his misery.

(3.) The life of the Lord Jesus Christ down here was a life of suffering unto death. What sort of an example does that afford to you and to me who wish to escape death? What sort of an example to a lost sinner is a crucifix?

(4.) An atonement in which we follow Christ and do the best we can, is an atonement in which man and not Christ is the Atoner. We follow Christ! At what distance? At our own distance. Then the distance may widen—the interval may stretch, until at last Christ minified to a mere speck, a point upon the dim horizon, passes out and vanishes clean from His own atonement and leaves behind just this—"Man, woman, do the best you can, or try to do it, or do something, and you shall be saved."

SECOND. The Atonement is not a device of general and governmental benevolence—a mere theatrical display calculated to make an impression on the universe, and so to prevent the spread of sin, bring sinners to repentance, and secure harmony and happiness upon the largest scale.

It is well known that this has been a popular and a widespread representation: it is an untrue representation, however, because it is based on the following untrue assumptions.

(1.) That sin does not deserve to be punished because it is sin, but only because of its consequences.

(2.) That there is no such thing as an eternal justice in God striking down upon sin: God is breadth only,—love, an horizontal line and not a cross—that there is no perpendicular in Him. "Justice," say the teachers of our modern liberalistic thought, "is benevolence guided by wisdom"; in other words, it is a general good will and good nature in God which keeps up a government in order to the happiness of His creatures. God, then, exists for His creatures; He is not His own highest end. And God is righteous not because His holy nature compels Him to be, but because the interests of a governmental policy demand it.

The theory stript of its plausibilities, and stated in broad terms and carried to its logical results, is this: Happiness is the end of creation—in order to secure happiness there must be righteousness—righteousness, therefore, is a means to an end. In other words, virtue is simply expediency, and the question of right and wrong is simply a question of profit or loss.

Such, squarely stated, is the modern and popular notion of the Atonement—a notion born of philosophy and not of Christ—a notion without a word of Scripture to support it—a notion utterly repugnant to the sentiments of every honest heart—a way since sin is in the universe, not of coming straight out and dealing with sin; but of *getting around it*. A way of doing something, no one knows what, but something of which the cross is a voucher, by which the machinery of the universe is kept running, its ruin is averted and a door is opened; no one knows exactly

where, and no one knows exactly on what conditions, to God.

Before dismissing this theory of the Atonement it is pertinent to add these two remarks:

In the first place this theory goes far, and more than far to explain the perplexity of the masses under certain modern sermons. Many men and many Christians complain that they cannot understand what is said—that they cannot take it away. They think the fault is in themselves, their ignorance, their obtuseness, but it is not so. A straight line is the shortest distance between two points. The Gospel is a straight line, and anybody can understand a straight line. The fault, in these cases, is not so much with the people as with the pulpit. It is because the preacher is muddled himself. It is because he is floundering in a network of moral absurdities which have no coherence, no beginning, nor middle nor end. It is because he is trying to preach a philosophy which is not gospel—which is anything but the gospel, and which gives an open contradiction to the Bible, and to common sense, and God.

Another remark proper at this point is this—The dishonesty now prevalent in our churches, the moral obliquity, the squint in the eyes, common to so many professors of religion, is chargeable to this false theory of the atonement. Men listen to the preaching and they get a notion that the universe is a machine—that God is running it, and that He is behind pulling wires. What is the inference from this? Is it not that they too may pull wires? Men listen to the preaching and they get the notion that *salvation is a piece of diplomacy*. God is a diplomat, why should not they be diplomats? God's virtue is "what is expedient;" why should not their virtue be "what is expedient?" With God the end covers the crookedness of the means, why with them should not the end cover the crookedness of the means? Nothing is more certain than this, that men will be politic so long as they believe in a politic God.

THIRD.—Having thus cleared the ground before us— having stated what the atonement is not, it will not be difficult now to state what it is. All truth is quickly stated, and this truth lies in one word, SUBSTITUTION. It is put with all

possible plainness in the parallel, the sublime equation of 2 Cor. v:21, "For He hath made Him to be sin for us"—identified Him with it so as to make Him wholly chargeable therewith—"that we might be made the righteousness of God in Him,"—that we might be identified and wholly chargeable with righteousness.

The doctrine stated in contrast for distinctness is this,

(1.) Sin, because it *is* sin, *must* be punished.(*a*)

(2.) Justice, because it *is* justice, must punish sin.(*b*)

(3.) If sin is on the sinner, then justice must strike through both sin and the sinner who carries it.(*c*)

(4.) If the sin of the believing sinner is taken from his shoulders and laid upon the Son of God, then justice, still following after the sin, must strike through the sin and the person of the Son of God now underneath it.(*d*)

(5). When justice once strikes the Son of God, justice exhausts itself. Sin is amerced in an Infinite Object. (*e*).

(6). Not only is this true, but more—not only does justice exhaust itself, but striking an Infinite Object, justice meets a *rebound,* is reflected back upon God ,and now God must *reward* Christ, as the substitute, for His overplusage of infinite merits. (*f*). Therefore,

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(*a*). Rom. vi:23: The *wages* of sin, *the thing due to it, which must be paid,* is death.

(*b*). Gen. xviii:25: "Shall not the Judge of all the earth do *right?*" Pay sin what is due to it?

(*c*). Ezek. xviii:20: "The soul that sinneth it shall die." Ex. xxxiv:7: "He will by no means clear the guilty."

(*d*). Isa. liii:5: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

(*e*). Rom. viii:3: "God sending *His own Son* in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Zech. xiii:7: "Awake, O sword, against *my* shepherd, and against the Man that is *My Fellow,* saith the Lord." But this Man after He had offered one sacrifice for sins for a finality, sat down on the right of God, Heb. x:12. For by one offering He hath perfected forever His saints. Heb. x:14.

(*f*). Isa. xl:10, lxii:11: "His *reward* is with Him, and His *recompense* (see margin) before Him." Isa. liii:12: "Therefore will I divide Him a portion with the great," &c. Phil. ii:9: "Wherefore God hath highly exalted Him," &c. Heb. ii:9: "*Crowned* Him with glory and honor."

(7). The moment the believing sinner accepts Christ as his substitute, he finds himself not only freed from his sin, but *rewarded*. He gets all heaven because of the glory and merits of Christ.(*g*)

The Atonement, then, which we preach is one of absolute exchange.(*h*) It is that Christ took our place literally, in order that we might take His place literally—that God regarded and treated Christ as the sinner and that He regards and treats the believing sinner as Christ.(*i*) From the moment we believe, God looks upon us as if we were Christ.(*j*) He takes it as if Christ's atonement had been our atonement, and as if Christ's life had been our life and He beholds, accepts, blesses and rewards as though all Christ was and did had been ours.(*k*)

Perhaps an illustration here may serve to put the fact in clearer light. Near the village of Portage, on the Genesee river, there is a bridge. This bridge spans a chasm of six hundred feet, and is entirely constructed of timbers. These timbers are so placed that any single one may be removed without interfering with the others, and so, as timbers rot, they are replaced, and the bridge itself is rendered perpetual. Now, suppose a rotten timber somewhere in the Portage bridge,—the workmen are called together and that timber is taken out and a sound timber is put in its place. What part, after that, does the rotten timber play in sustaining the bridge? What is it that sustains the bridge *now?* The sound timber—the *substitute*. The rotten timber lies there, on the muddy bank of the river. It is wholly thrown out. Now that will do as a representation of the sinner, and the bridge of Adam's broken covenant of works. The sinner is a rotten timber. He is wholly worthless. God comes

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(*g*). John xvii:22: "The *glory* which Thou gavest Me, I have given them." Rom. v:17: "Shall reign in life by One, Jesus Christ."

(*h*). 1 Pet. iii:18: "For Christ also hath suffered, the Just for (*ὑπέρ*, instead of) the unjust, to bring us to God."

(*i*). 2 Cor. v:21: "He hath made Him to be sin for us," &c.

(*j*). 1 John iv:17: "As He is so are we in this world." John xvii:23; 1 Cor. xii:12; Eph. v:30.

(*k*). Rom. v:10. "*Justified* by His blood; *saved* by His life." Rom. v:21: "Grace reigns *through* righteousness *unto* eternal life, *by* Jesus Christ our Lord."

along and throws him out. He supersedes him. He puts Christ in his place. He lays on Christ the weight of the bridge of salvation, and Christ alone sustains it. Your good works, my brother, have nothing more to do with your jutification before God than the worthless, rotten timber lying on the mudflats of the Genesee has to do with the complete and colossal structure which bridges its banks.

We then are saved, straight through eternity, by what the Son of God has done in our place. "By Him all that believe are *justified from all things*." Other considerations have nothing to do with it. It matters nothing what we have been, what we are, or what we shall be. From the moment we believe on Christ, we are forever, in God's sight, AS CHRIST.

Of course it is involved in this that men are saved, *not by preparing first,* that is by repenting, and praying, and reading the Bible, and then trusting Christ; nor by the converse of this, that is by trusting Christ first *and then preparing something*—repentance, reformation, good works—which God will accept; but that sinners are saved irrespective of what they are—how they feel—what they have done—what they hope to do—by trusting on Christ and that only. That Christ, and Christ alone, stands between any sinner and the Lake of Fire, and that the instant Christ is seen and rested on, the soul's eternity, by God's free promise, and from regard to what the Substitute has done, is fixed.

Such is the doctrine of Vicarious Atonement, a doctrine which, for grandeur, for simplicity, and comprehensiveness, stands peerless and alone—God's thought in felt, in acknowledged, in adorable contrast to all creature philosophies—God's thought which solves all problems and allays all apprehensions and, beyond all power of tongue to tell it, satisfies the heart. But

II. Is it a holy doctrine? Objection has been brought against it. It has been said that such an exchange as this, in which the innocent is made to suffer for the guilty, is unjust; that it is exceptional, arbitrary, contrary to all processes of human law; that it is at variance with the moral feelings of mankind, and that it tends to immorality.

To this objection, so succinctly stated, it is easy to reply.

1. So far from being exceptional, the principle of representation runs through the universe. It is the principle on which the world is built. When a father commits a crime his whole family sink in the social scale, though innocent. When a father is lifted to office or to honor his whole family are lifted without merit of their own. These examples go to prove that so far from being exceptional, the scheme on which the Lord Jesus Christ acts as agent, or trustee, or substitute of His people is congruous not only with the whole Scriptural theology, but with what we see around us, and with the very nature of things. If we fell by Adam's sin without having a hand in it, why may we not be raised again by Christ's righteousness without having any righteousness of our own? But,

2. The substitution of the Lord Jesus Christ is not *arbitrary*. He was not forced to suffer. He was not dragged an unwilling victim to the altar, and there, in spite of all His pleadings, and of all His protestations, offered up. On the contrary, nothing was ever so voluntary as the death of Christ—"I *delight* to do Thy will"—"How am I *straitened* until it be accomplished?" He *loved* us and gave Himself for us. *Volenti nulla fit injuria.* He is not wronged who gives his free consent. Christ was master of His own life as Lord of all. He had power to lay it down and to take it up again, and in this supreme devotement the Blessed Trinity concurred.

3. The substitution of the Lord Jesus Christ is indeed contrary to *our processes of law,* but not because it contravenes them; it rises above and passes beyond their finite limitations. That is all. It is readily admitted that no human justice could hang one man because another man had committed murder; but what to human justice, hampered by conditions, is impossible, is possible with God.

One thing: human justice has no power over life; the State is not absolute, but God is. The disposal of life, which is not man's prerogative, belongs to God.

Another thing: Under a human government, no one has a right, even voluntarily, to give up his life under law for another; for man has not power over his own life when it comes to justice, but Christ had power over His.

Once more: Under a human government, if one dies for

another, *one life is lost.* The victim perishes, and there is no surplus gain to the universe. But, in the glorious Atonement, no life is lost, no victim perishes, for Christ who goes down into the grave rises again triumphant—"dieth no more"—death hath no more dominion over Him.

4. The principle of substitution, so far from being at *variance with the feelings of a holy and a humble heart,* is, of all principles that which such a heart must welcome as the only possible extrication from the agonies of conviction. "The soul that sinneth, it shall die!" Has God said it? Then it must be. Then the soul must die, either in its separate personality, or in the Larger Personality which covers it—either in itself, or in the Head of the great family to which, *believing,* it belongs. Amid the growing light, this sun-like truth stands clear, *Die the sinner must, or Jesus!*

5. The doctrine of Substitution does not tend to immorality. Objection has sometimes been expressed like this—"If I understand it, I, by trusting, though the worst and most abandoned sinner out of hell, am saved—saved in a clock-tick—saved as truly and as certainly as Paul himself, who is in glory. If I understand it, the whole question of my destiny is settled, over and done, the moment I consent to believe! Now, I am surprised at this doctrine. It takes away my breath. I am afraid of it. It seems to me, if I knew that my eternity were settled, I should run straight into excess—I should argue "It makes no difference—I am saved anyhow—a little sin more or less will not count."

The answer to this objection is that it is the result of a truth but half apprehended. The sinner who makes it is like a man who is looking at one arm of a walking-beam, he does not know how the arm on the other side works. It is a mistake to suppose that settling things upon a righteous basis tends to laxity. The fact is just the reverse. Take an illustration from the *angels.* Their destiny is settled and has been settled for ages. *In all heaven there is not a doubt.* No angel ever doubts his eternal salvation; but that does not tend to make angels immoral. Take an illustration from the case of a wife. Will any one say that for a woman to know she is married, and fixed by a permanent tie, tends to make her immoral? Does not every one know that the

possibility of divorce entertained, makes people immoral—that doubt in this thing, is its death? Does not every one know that the strongest bond of all social life and the surest defence of all social honor is the fiat "whom God hath joined together, let not man put asunder?"

But argue the question a moment, along the line of its merits.

(1.) To trust in Christ is to *obey God.* "This is His commandment that we should believe on the name of His Son Jesus Christ." Without faith it is impossible to please Him; hence men must be brought to the obedience of faith. When they believe, for the first time in their lives, they begin to obey. But, does beginning to obey God tend to make men immoral?

(2.) To trust Christ is to *draw near to Christ*; but how can that make men immoral? Faith is nothing but coming to Christ under the attractions of a Divine, unspeakable, all holy, all compelling love. It is the rebound of gratitude in us towards Him who died for us. "To Whom coming as to a Living Stone." Coming, coming, always coming—how can that make men immoral?

(3.) To trust Christ is to *yield to the Spirit of God.* For the first time in your life, instead of resisting, you yield. What is the result? You *keep* yielding. More and more you give yourself up to the Spirit's control. You are taught by the Spirit. You are led by the Spirit. You are strengthened by the Spirit. You are filled with the Spirit. You are born again of the Spirit. How can that make you immoral?

A man once said to Mr. Spurgeon "If I believed as you do, in a finished atonement, I would live as I liked—the thing being settled, I would enjoy the pleasures of sin." "Yes, said Mr. Spurgeon, you would do so because you are yet an unregenerated man. If you had the faith of God's elect you would live for Him who had saved you."

But finally, to end discussion by an ultimate appeal, the question whether Substitution is a holy doctrine, is the question, whether the Bible, which proclaims it, is a holy book. It will be noticed that not one of the objections canvassed is brought forward from the Scripture. They

are all of them objections, speculations, reasonings and cavils of the carnal heart. To confute the Scripture, men must bring forward Scripture. Until they do this, the doctrine of Vicarious Atonement will stand. It will stand because the Bible teaches it; because what the Bible teaches, God teaches; and because what God teaches must eternally be true.

III. Is this doctrine *saving?* God says so. Millions in the past have proved it. Millions in the present are embarked upon it. You yourself have known many who have died trusting it. Not one of all these has it failed. It will not fail you. Try it, my brother. You never have tried it. You never have *dropped yourself a dead weight* on the hands of Christ and gone away believing that salvation was settled. You never have done this, and yet this is the point, the single point of the Gospel. "He that believeth on the Son hath everlasting life!"

Imputation.

ADAM AND CHRIST.

Rom. v:19.

"For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

What has Adam's sin to do with mine? Do I say, "Nothing—I have enough to do to take care of myself?" Then let me consider. If I have to take care of myself, I have to *save* myself. But I *cannot* save myself, therefore, I am thrown back on Another.

That shows me that I am not independent, but dependent on some one—on some *thing* outside of myself for a happy destiny. That brings in Christ and Christ brings in Adam.

The Principle of representation lies at the *basis* of all religion. This principle *wrecked* us—this principle will have to *rescue* us. That is the thought, on the expansion of which I wish to fix your attention to-day.

Two things; if we learn them, will teach us the deepest practical wisdom—Sin and Grace. No one ever measured either of them, except One, and He, when He measured them was in a bloody sweat and poured out His soul unto death,—George Herbert quaintly says:

"Philosophers have measured mountains
Fathomed the depths of Seas, of States, of Kings,
Walked with a Staff to heaven—and traced fountains,
But there are two vast specious things
The which to measure it doth *more* behove;
Yet few there are that sound them,—SIN AND LOVE."

I. Sin: Sin came into this world, according to the Apostle, by Adam, "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men for that *all men* sinned."

In this doctrine of St. Paul the whole world has concurred. It is the general and unquestioned conviction of men that they are sinful, and therefore guilty, and that this sinfulness and guilt are a contradiction to pure being, and a defect and calamity, involving misery here and misery hereafter.

All men do not see this thus clearly. The darker and more degraded the heathenism of men—the farther they have wandered from the central light of revelation, the less clear has been their knowledge and their conviction upon this subject,—but no race or individual of men has ever existed *without* the consciousness of being fallen—abnormal, impure, wicked and therefore liable to just and condign punishment: sin is a fact so patent, and sinfulness a condition so felt that the missionary to benighted lands requires to prove nothing—to enter upon no elaborate argument. His way is already prepared and he has only to appeal to conscience, and say—"Sinner!" to awaken the echo of the response—"I am guilty!"

It is a *fallen* world. Death is in it. Aversion to God and holiness is in it. Lust and crime are in it. Misery is in it.

Now it is evident to the most opaque intelligence that this is not only a contradiction, but the precise contradiction, opposite, and contrast to a perfect state of existence and being. If any man should dare to assert that this world is a heaven—meaning coolly and deliberately to assert a fact, he would be regarded as a fit candidate for the Insane Asylum.

This world is *not* a heaven. It is not the perfect abode of perfect creatures. It is imperfect, marred and blighted. And those who live here are sad and suffering inhabitants of a dilapidated habitation.

Is it not so? Is death in heaven? Are there grave diggers and funeral processions there? Are there black draperies and angels wearing widows' weeds there? Is there hatred of God and weariness of His service and every sort of excuse for evading it there? Do lust and theft reign there, and cruelty and crime and outrage as—when law does not restrain them—they do on this planet? Are sickness, pain, loss, injury, agony, torture household words in heaven?

Who does not know they are not? Who needs even a Bible to give him the innate recognition of the fact that these things are not perfection—but the opposite and the intense opposite of perfection? And who is so blind as not to discover that these things are, and must be, the result of a break—a collapse—a fall somewhere from what must have been the normal condition of a creature existence?

The idea of God is innate. It is not discovered. It is not taught. It is *in* us—part of our being—our creature-hood.

But "God" means "good," "perfect," "holy." What God does, then, must be good, perfect, holy—what God makes must be good, perfect, holy. Then when God made man, He must have made him good, perfect, holy. All this, we get from instinct—from reason—from what we call Natural religion.

Then, when we come to the Bible—which is God speaking to us, and imparting information to us—we find the Bible running along the same lines and shedding light on every step of the logic.

The Bible says that heaven is perfection—no death there—no sickness—no tears—no sorrow—no sin. Absolute blessedness, because absolute conformity to and communion with God.

The Bible says that this world, at first, was a miniature heaven. It was so before Satan fell down into it and filled it with monsters and made it without form and void. It was so, afterward when reconstructed—when Adam was placed in Eden, the picture of heaven—himself the Image and likeness of God.

The Bible tells us that Adam,—being made a perfect creature, and left under light and law to the freedom of his own will—instead of running in the current of that holy will—deliberately *reversed* himself. Nothing was taken from him—no force was applied to him. He was not deserted—he was not abandoned—no influence of God's Spirit was taken from him. He simply—tempted to do it—did himself an outrage. In the presence of a Commandment which his nature inclined him to obey, he committed a sin against his nature—he reversed himself—threw his whole constitution into convulsion, disorder—a chaos, and

opened the outlet of a ruin which has engulfed his race—so that, begetting sons—as we read in Gen. v, in his *"own likeness"*—no longer in God's likeness—men come into the world as fallen as Adam and under his curse.

We are fallen then because Adam fell. In the 3rd Chapter of Genesis Adam is presented as a Public Person—*the human race, as a whole,* being involved in the transactions there recorded. This appears:

1. Because *his name is generic*—Adam is the Hebrew for *"man,"* and signifies red earth or dust—it is the *race* name as well as *his* name.

2. *All his posterity are equally involved in the sentence*—the pain of childbirth—the curse of the ground—the obligation to live by toil and sweat—and physical death.

3. *All his posterity have an equal interest in the promise of the woman's seed* which was then graciously made to Adam.

He therefore was our *Federal Head*— i. e., he stood for us—to transact for us, so that—if he obeyed—we should all be holy creatures—confirmed, as he would have been, in holiness,—and, so, that—if he d*isobeyed,* and ruined himself—his probation and ours would be closed and we ruined with him.

Adam's sin, then, was imputed to us.

1. That does not mean that God says we ate the apple.

2. Nor does it mean that Adam's sinful disposition or character is transferred to us *leaving him holy*—or that by his corruption we are corrupted while yet *we* are holy. The moral character of one man cannot thus be transferred to another. When, in the Scripture, it is said that our sins are imputed to Christ, it is not meant that Christ is *corrupted* by the infusion of our corruption into His holy nature,—and, when Christ's righteousness is said to be imputed to a believer, it is not meant that the believer is thus made as holy in himself as Christ is.

3. Nor,—*on the other hand*—does "to impute" mean that the thing imputed becomes the mere *occasion* of certain good or evil *consequences*—as if Adam's sin were the

occasion of our misery—just as the *goodness of Joseph* was the occasion of Pharaoh's kindness to *Jacob*.

But—the precise thing meant is that the thing imputed becomes *the judicial ground of the bestowal of reward, or of the infliction of penalty.* On the account of Christ's obedience we have what Christ earned—HEAVEN. On account of Adam's disobedience we have what Adam earned—his wages, DEATH. When it is said that the sin of Adam is *imputed* to us, it is not meant that the fearful consequences of that sin are *mere calamities,* or accidents, or sovereign inflictions, but that they are *punishments inflicted*—because of what Adam did—*by the just judgment of God.*

Men therefore stood their probation in Adam. As he sinned, his posterity comes into the world in a state of sin and condemnation. They are, by nature—the *"children of wrath,"* the evils which they suffer, are not arbitrary impositions—nor merely, natural consequences—they are judicial inflictions—His sin made them sinners. The loss of original righteousness and death spiritual and temporal under which they commence their existence are the *penalty* of Adam's sin.

God when he created Adam, entered into a covenant with him for his posterity.

Adam knew this, St Paul says he was not deceived—He knew that he was acting for unborn generations when it was said to him "In the day that thou eatest thereof—*thou man* מות תמות dying shalt die—shalt continue to die, thy race shall die.

Adam deliberately committed the sin—assuming the responsibility.

God then imputed the sin to us—in the sense of *charging it* on our whole race represented in their first father—making it the legal and judicial ground of our condemnation—so that we die.

"Adam the sinner—at his fall,
Death like a conqueror seized us all,
A thousand new born babes are dead,
By fatal union with their head."

Proof of the Doctrine.

The Scriptual proof of this doctrine runs through the entire passage of which our text forms a part—

"By one man sin entered into the world and death by sin, and so death passed upon all men."

"Through the offence of one many be dead."

"The judgment was by one to condemnation."

"By one man's offence death reigned by one."

"By the offence of *one,* judgment came upon all men to condemnation."

As, by one man's disobedience many were made sinners—*so* by the obèdience of one shall many be made righteous."

In the last statement which embraces our text the parallel of Adam and Christ as heads and representatives—each of his own—one of the natural and the other of the spiritual race, is brought so vividly into light that we seem to see the whole human family divided between them and eclipsed in their shadows—as if there were only two, and all other men were either annihilated in their presence, or absorbed in their persons.

Let us now approach, with the profoundest reverence, the question of the *propriety* of a constitution like this—"a constitution which lies," as Dr. John Owen has said—"at the very foundation of all wherein we have to do with God."

And first—let us remind ourselves that *that* which has been passed in review, is a *matter of pure revelation.* Nowhere but from the Bible do we know anything about Adam, or our relation to Adam. We enter here into *God's* domain, which is the domain of mystery. We are on ground where our business is to believe and adore—not to question. Indeed we are not to expect that any explanation of so profound a fact as the imputation of the sin of Adam will, or can be perfectly satisfactory. Philosophers who are wise in the affairs of this world assure us that a full explanation of *anything* is an impossibility. In every department of knowledge. if we go a few steps from the bare fact—from what is visible on the surface, we come to an absolute mystery which none can explain. Ask

the most learned surgeon to explain the motion of the hand. He tells you of the muscles—of the nerves—the brain, but when you ask him what is the precise connection —how the brain acts on the nerve he can no more tell you, than the most ignorant savage. Facts, we can know—but, when we undertake to go behind them, we shall find that, but a few steps will bring us to the dark gulf of an unresponding and fathomless mystery.

To the question,—how is the federal constitution to be reconciled with reason,—the first answer must be—It is none of our affair to reconcile it with reason. It is beyond reason. It belongs to the region of the incomprehensible. We receive it simply because God says it—not because we *see* it to be just—we *know* it to be just because it is a part of the ways of the just and holy God. We know it to be just and right and holy, but HOW it is so, we may not be able to see. If we are going to wait until we understand everything we must give up the thought of salvation.

"You cannot comprehend," says Luther—"how a just God can condemn us for the sin of Adam. The answer is, God is incomprehensible throughout and therefore His justice, as well as His other attributes, is beyond our measure and must be uncomprehended. It is on this very ground that St. Paul exclaims—'Oh the depth of the riches both of the wisdom and knowledge of God—how unsearchable are His judgments and His ways past finding out'—now, His judgments would not be past finding out, if we could always perceive them to be just."

But—receiving and believing the fact on the simple ground of the Divine testimony, we are at liberty to ponder the fact and harmonize it with other considerations which go to shed light on its justice: and

1. One is that either we must now be suffering for the sin of Adam *or else we are suffering for nothing at all*. If Adam did not sin and if we are not punished for Adam's sin—then coming into the world independent of Adam we are punished *for nothing at all*—we find ourselves children of wrath—shut from communion with God —corrupted, depraved—involved in ruin and going down

to death, *for nothing at all.* That that is more reasonable more just—that that is better than God's explanation, who will contend?

2. But again Adam stood in a natural *relation* to his race, as the head and father of his race,—why should he not be selected to act for them? In case of Angels each stood for himself, yet they fell—why not then introduce another arrangement and, since it had appeared that holy beings--endowed with every possible advantage for obeying God's law, would disobey it and ruin themselves,—why not—instead of leaving us, like the angels to stand for ourselves,—appoint a covenant head or representative to stand for us; and enter into covenant with him?

3. A third consideration is that Adam was an adult. Now with a race propagated by marriage, either they must be tested in a perfect adult specimen—fully alive to his responsibility and with full powers,—or they must be tested one by one—each as a little babe groping his way from infancy to childhood, and liable to be seduced and ruined ere he is aware of what he is doing, or of what consequences are being entailed.

4. A fourth consideration is that the principle of representation runs through the world. The father is the legal representative of his children during their minority—what he does, binds his family. The heads of a nation represent it so that their declarations of war, or of peace, or their treaties bind it. This principle is so fundamental that it cannot be set aside. Every popular election proves that a constituency is to act through a representative and to be bound by the acts of a representative. Nor does the *abuse* of the principle in the hands of unworthy and self seeking men, destroy the principle itself. Human affairs could not move on nor society exist without it. Founded in man's nature, and by God's wisdom, we are obliged to recognize it. What wonder, then, if we find it inaugurated in Adam?

5. And further—had we been present———had we and all the human race been brought into existence at once—and had God proposed to us, that we should choose one of our number to be our representative that He might enter into covenant with him on our behalf—should we not—with one voice, have chosen our first parent for this responsible

office? Should we not have said: "He is a perfect man and bears the image and likeness of God,—if any one is to stand for us let him be the man." *Now,*—since the angels who stood for themselves, fell—why should we wish to stand for ourselves. And if it be reasonable that one stand for us—why should we complain, when God has chosen the same person for this office, that we would have chosen, had we been in existence, and capable of choosing ourselves?

6. And again: The fact that we go on to break the covenant and disobey the law of God, shows that we are one with Adam and under his covenant. If not, why do we not repudiate Adam—refuse to sin—stand out in opposition and be holy? If we have nothing to do with Adam and are not in bondage through Adam—why not break the chain? But,

7. And finally—let us be careful how we find fault with the representative principle, for our justification is made to depend on it.

The doctrine of the substitution of Christ in the place of His people—the imputation of their sins to Him and of His counter righteousness to them is the central doctrine of the Gospel. But the doctrine of being saved by Another is only possible on the ground that we are lost through another. The two stand or fall together.

There is then a *loophole of escape.* Inasmuch as our fall was not, at first, a *personal* one—for we fell in Adam; it becomes possible for us to be recovered by a second Representative—Another Adam can undo the ruin made by the first.

The Lord Jesus Christ coming to stand in the place of sinners, it has been said:

> "O Thou, in heaven and Earth, the only peace
> Found out for mankind under wrath!
> *Be thou in Adam's room.*
> As, in him, perish all men
> So in Thee
> As from a second root shall be restored
> As many as are restored—without Thee none
> His crime makes guilty all his Sons—Thy merit
> Imputed—shall absolve them who renounce
> Their own—both righteous and unrighteous deeds,
> And live, in Thee transplanted,—and from Thee
> Receive new life."

As Christ our substitute was made sin and yet never sinned, so are we made righteousness though we have never been righteous. As we were condemned for what one man did without having a hand in it so are we justified for what Another Man has done without having a hand in that either.

So, though, in one view, it is a most unhappy thing that we should all have fallen by the one head, Adam—yet here is the mercy of it—it left a way open by which we might be restored—for if we fell by one Adam there remained the possibility of our rising by Another Adam—even by the Lord from heaven. If the disobedience of one representative was the first cause of our being regarded as sinners then it became possible that the obedience of Another and a greater Representative might enable God to regard and to treat us as righteous.

Are we then disposed to ask "was this just?" Let us not ask a question which, answered in the negative, would prove the end of every hope—let us not cavil at what is so greatly to our advantage—let us not quarrel with the only possible way of Salvation. Rather let us bow before what we cannot understand, and accept it with gratitude. Let us say to ourselves: "Blessed is the man whose transgression is forgiven—whose sin is covered—Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." I dare not question the perfect justice of my fall in Adam; I should be most unwise if I did, for by doing so I might cast some doubt upon the justice of my rising in the Second Adam; and what other way of rising is there possible for me, or possible for any one of us?

And one more thought in this connection—as it was by one act of Adam—not by all his sins—but by his *first sin*—simply and solely—we were ruined, so it can be that *by one act only—one single, simple act of faith in Jesus Christ we can be saved.* Oh, the splendor of this doctrine—"As the judgment was by one offence to condemnation, so the free gift is of many offences unto justification."

Because it came upon us by Adam with no sin on our part—so it can come upon us by Christ without any merits or doings, or being or works of our own. Salvation is a free gift bestowed upon men without anything on their part to

deserve it. When God saves a sinner, it is only *as* a sinner that he is saved. He has simply as a lost sinner to look to and trust the lost sinner's Saviour and the fact is accomplished. If thou believest on the Lord Jesus Christ, my brother—God saves thee—and saves thee completely, unconditionally and forever. It is said that Queen Elizabeth was once asked to pardon a person who had made an attempt on her life. She felt she could forgive the man but she said: "Now, if I pardon you it must be on certain conditions." The man at once answered—for he was a Scotchman who had done what he had done in the interest of Mary Queen of Scots—he answered, quoting from an old and sound divine: "Grace on conditions, your Majesty, is no grace at all." "That is so," said the queen, "then I will pardon you without any conditions," and thereby she made out of an enemy—the most loyal of subjects for the rest of his life.

We are saved then at once and for nothing—by a simple acceptance of it in Christ.

And this, let us know, means actual *acquittal.* We are not held in suspense. The instant we trust Christ and commit our interests to Christ—we are out of Adam and beyond condemnation. From that instant God saves us in Christ. Our punishment has been borne by Another and our sin has been put away forever. "IT IS FINISHED" is Christ's own declaration. The righteousness that God required of us has been perfected by Another—even by our Great Substitute and He has wrapped that robe around us and we may wear it—the peace of God within us sweetly singing:

"In my Surety I am free
His dear hands were pierced for me
With His spotless vesture on
I'm holy as the Holy One."

"There is therefore now no condemnation to them that are in Christ Jesus," and we are in Him by trusting Him. Is there not some one here who never has done it, who feels he can trust Him to-day?

SUBSTITUTION.

BUSINESS PRINCIPLES AND THE ATONEMENT.

Rom. v:19.

"For as by one man's disobedience many were made sinners, so by the obedience of ONE shall many be made righteous."

In the Palace of Justice at Rome, they take you into a chamber painted with frescoes—covered on the ceiling—on the walls—and even on the floor beneath your feet, with seemingly distorted, grotesque forms. You cannot reduce these forms to harmony—you cannot make out the perspective. It is all a bewildering maze of confusion.

But there is one spot on the floor of that room, and only one spot—where, if you take your stand, each line falls into harmony—the perspective becomes perfect—the picture flashes out upon you instinct in each line and panel. You can see at that point, and only at that point, the design of the artist who painted it.

The same thing may be said—within an infinitely higher range of observation—of the Cross. The world is a bewildering maze looked at from every point except that one—mysteries hem us in and crush us until we take our stand at Calvary. Then darkness and discord become harmony and light—then mysteries are solved—then night, which shut us in with murky clouds, becomes radiant with certainty and clearness.

The Atonement is the centre and the moral Pivot of the activity of God. The Atonement is God's great business and it is the business—*norm.*

For business means action and it means, specifically, *moral* action. To *be*, is to live—to *live*, is to act. Business then, is the pulse of the universe. When we say, "God's chief end is Himself," we mean, God's business is to unfold, display His attributes and manifest His glory. When we say, "Man's chief end is to glorify God," we mean, Man's business is to seek and to promote God's glory.

Business is simply right moral activity. Business every-

where, therefore, is built on integrity. What is sometimes distinguished as "mercantile' or "commercial" integrity does not differ from any other integrity.

The *soul* of business is honor. Business is right action looking to a right end. If not, we say of it, "That is not business," meaning, it is not legitimate—right, straightforward moral action.

The soul of business is honesty—having things plumb at the centre and making things square.

There is no such thing as success along lines that are crooked. The history of the world proves this. The history of all advance in sciences in arts, in the steady and rapid accumulation of the best products of industry and skill, in the solid growth of capital, goes universally to show that this advance is not the result of fraud and dishonesty, but of obedience to principle—of working in subjection to recognized and undisputable moral standards—to laws which, however they may be exceptionally and even, at times, glaringly broken, inevitably revenge themselves and fling iniquity beneath the wheel. For however much rascality there may be in the world, and there is rascality in it, two facts are certain:

One, that the world is built on God's plan—that it runs in the grooves of His thought. "The earth is the *Lord's*." He made it and He controls it." That it did not make itself, and that it does not run itself is plain. Its forces are His movements. Its laws are simply His "ways"—the carrying out of what He Himself *is* and must be.

That is one fact; and the other one is that no business can live and flourish in this world by injustice and wrong. "Where is a single business house," inquires a trenchant thinker, "that has been built up and stood through the centuries buttressed in dishonesty?" There is not one. The very thought is absurd. The whole machinery of God is arrayed against such a business and sooner or later will hurl it to the ground. Has not the *world* long since recognized this? Has it not framed for its own selfish ends the maxim, "Honesty is the best policy?" Victor Hugo said, "Napoleon failed at Waterloo not because of the rain of the previous night, and not because of Blucher's delay; but be-

cause he *embarrassed* God." So business men fail when they think they can ensure success by business methods that embarass God.

These things, which are true in the sphere of the seen and the natural, are not less true in the sphere of the unseen and supernatural. Could God swerve at the Centre—in what is beyond us,—could He deny Himself—could He prove untrue to His principles—to His personal perfections—His character would fall and with it His Kingdom would fall, and the universe be a ruin.

God's transactions must, for His own sake and for our sake, square. No man can have comfort with regard to a business transaction unless it is seen to be square, and this truth applies with ten-thousand-fold force when it comes to that highest transaction of all, the rectification of the relations of sinners to God—the payment of the infinite debt which they owe Him.

The Bible puts the Atonement as a *quid pro quo*. There is no compromise about it. There is no subterfuge about it. There is no discount of price. There is no attempt at making an impression that justice has been satisfied and the claims of Law and moral Government met, when none of these things is the fact, but the whole a theatrical sham—a business canard—a poetical fiction.

There are many ways, especially in modern times, of putting the Atonement, but we prefer to put it as the Bible and as the Old Divinity would do, that "WE ARE BOUGHT WITH A PRICE." "We believe that, in and through the Blood of Jesus, we have redemption and that we are ransomed from destruction by the Mediator's death—the Lord Jesus having bought us by the suit and service which He rendered in our place and stead."

And we do not hesitate to speak plainly even in face of certain pretentious preachers, whose custom it is to ridicule the Old Theology and to raise objections against what they are pleased to call the "mercantile theory of the Atonement."

As if there could be any other theory of the Atonement. As if the thoughts of purchase paid and satisfaction rendered do not enter into the very essence of a redemption? As if there could be a transaction for us between Christ as our Surety and God our Father, justly incensed with us on

the account of our sins, which was not square—which did not turn upon the exact meeting of the claims of justice by an Atonement adequate, equal—offered on one side—accepted on the other—perfect and complete.

So, at least, St. Paul regards it; and *so* he puts it. He is not afraid of the *mercantile* theory, of a *commercial* atonement, for he says, "Ye are *bought!*" and to make it more explicit he says, "Ye are bought with a *price!*" Another Apostle, St. Peter, compares it to payment of silver and gold. This is putting it strongly no doubt but putting it quite in accord with that other Old Testament fiat, "Deliver him from going down to the pit—I have found a *ransom!*"

We believe, in close analogy with all other Divine and human transactions, in a satisfaction which satisfies—in an Atonement which truly atones—in a transaction of transfer and payment in which an equivalent was given and a possession secured. We believe, then, in no "cloudy phantom-like atonement which did something or nothing, and was a mere exhibition without any real results;" but we believe that Jesus died for and in the place of His people to "redeem us to God by His blood"—so that the chant of heaven is no idle rhapsody and the fact we rest on is no empty dream. We believe that Christ has so expiated our guilt—has so paid the debt of His chosen, as that God Himself must be unjust and dishonored forever, if He does not honor to the full the Bill of Exchange which Christ has put into His hands.

In other words, we believe in the actual substitution of Christ in the place of the sinner, to meet all claims, whether of precept or penalty, upon the sinner—to obey as well as to die for the sinner—to make up all accounts of every kind and all our liabilities to God-ward—so that the exchange and transfer are complete. The sin of the sinner is laid over on the Son of God—"the Lord hath laid on Him, the iniquities of us all"; and the righteousness of the Son of God is laid over on the sinner. "He hath covered me with the robe of His righteousness."

So that those who believe on the Lord Jesus Christ—who accept Him as their substitute, stand, at once, in all His rights—in all his righteousness in which God omnis-

cient cannot see one spot or flaw—that is to say, as it is written—"He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

So that—to put it again and even more clearly if possible—I standing before the Law of God, a fallen sinful child of Adam—one on whom that law lays its commands but who constantly breaks and cannot keep it—Christ comes in and keeps it for me, *obeying all His lifetime in my room* and sealing this obedience, at last, in the vermilion of His precious Blood, or to *clench* it in the language of the text—"As by one man's (Adam's) disobedience many were made sinners; so by the obedience of One (of Christ) shall many be made righteous."

An Atonement, four square, quadrating with all the requirements of God—as *long* as the law—as broad as the law—as high as the law—a cubic righteousness, a Foundation of which it is said—"the length and the breadth, and the height of it are equal"—this, on strict business-principles, is the Atonement of God. I owe a debt and Christ pays it. Not 2 cents in the dollar—nor 10, nor 25, nor 50 cents, nor 99 cents and 99 mills, but 100 cents in the dollar—All I owe—*All,* ALL I owe! And a debt paid once, is wiped out forever.

"If Christ has my discharge procured,
And freely in my place endured
The whole of wrath divine;
Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine."

And we will make bold to say, at this point, that every right minded, honest moral being in the universe will not only give in to, but choose and praise such an atonement. And we will go even farther and say that displeasure with such an atonement—unwillingness that God should be just—the disposition to demur—to question, to cavil at—and set aside such an Atonement seems sadly and seriously to betray interior moral obliquity. Perhaps the man who objects is not, in his own business, square. He is an adventurer it may be—a speculator it may be—a gambler in grain

or in stocks it may be, his are fast and loose business ways —he lives by encroachment it may be—by taking advantage, by legal, skilful, unsuspected frauds it may be—His own business methods are wrong, how can he be pleased with and ratify God's?

NATURE OF THE ATONEMENT.

The character of the Atonement as a *quid pro quo* exchange and permutation, being thus made clear, let us proceed to consider more carefully what is its *nature,* what are its *parts?*

and

I. Its Nature depends on our need. This is brought out in the word "Disobedience." Adam, in Eden, wrecked us. Standing there as our first Father and Representative, he broke God's law. That breakage involved two things: *Commission and Omission.*

1. It involved the commission of sin. It therefore involved *penalty.* Adam was a criminal from the moment he sinned and he was sentenced and doomed from that moment—"The soul that sinneth, it shall die."

Adam then was to *die.* That was one effect of his disobedience. *But* if he dies, he cannot save himself—he dies, that is all. Dying in his own place and for himself he is damned.

For this reason no one has ever held that the Atonement is one's dying for himself—going up upon the cross and hanging there and shedding his own blood to save himself. Bad as men are and self-righteous as they are and heretic as every man, by nature, is, upon this point of merit—no one has ever gone so far as to preach suicide as salvation. Instinct tells us that the suicide so far from being saved is *doubly* damned.

We cannot, then, die for ourselves, in atonement for Adam's and our disobedience. We must have some one to die in our stead.

2. But that is not all. Adam's disobedience involved not only Commission of sin but Omission of righteousness. God had said to man, "Do this and live!" Had Adam, in-

stead of sinning, kept on obeying God, he would have kept his original perfection—he would have earned heaven for himself and us, and he would have been confirmed as a holy and happy being forever.

But, by sinning, he lost this—i. e. he lost character and he lost power. If I cut the veins of my wrists, I not only sin against my body, but I make my arms powerless.

Adam shed his life out so that he was powerless and no longer able to perform perfect works.

But he was bound—none the less—to perform perfect works, for he was made perfect and God's law did not change with his fall. The law is the same, to-day that it ever was, and, like God, it is perfect, but Adam and we are fallen and cannot any longer meet the law with perfect works.

Some think, *we can.* They think the fall in Adam has not injured us any—that there was *no fall.* That men are as holy, or may be, if they choose, as holy as Adam was and as the angels are. Therefore we *can* bring perfect works and are bound to bring them, and are justified in that way. This sentiment not only contradicts the text which says that by Adam's disobedience many were made sinners—*sinful* creatures, but it contradicts the guilty consciousness of man which cries, "The Law is holy and the commandment holy and just and good but I am carnal—helplessly sold under sin."

Some think that if we cannot bring perfect works of ourselves and by nature, yet we are by *baptism* and by the Church, introduced into grace, and that then by our works we can merit and do merit eternal life. Christ's Blood pays up for our past before baptism, and buys for us grace and then we, using this grace, merit *ourselves,* for the future. This notion also flatly contradicts the text which says that, as by the disobedience of one—*his* act and not *our* act, we were made sinners; *so* by the obedience of Another, *His* act and not *our* act, we are made righteous. Besides, a perfect law demands perfection—imperfection cannot merit, and "there is not a just man on earth that doeth good and sinneth not"—sin vitiates and nullifies his good.

The same thing may be said of the opinion of others who modify this and teach that, in virtue of the work of

Christ, "God has entered into a new covenant with man, the condition of which, instead of being, as before, perect obedience, is Faith and Evangelical or Gospel obedience —i. e., that we are to trust Christ and *do the best we can,* and, if we hold out and do not fail, God will have mercy,"— all of which sets aside the obedience of One, by which, and and by which only and instantly, and everlastingly we are made righteous. It also kills integrity in God by relaxing His law and sinking its requirements to the level of the sinking sinner, until no law is left and no obedience.

Now right perpendicular and opposite to this—the *contrast* is the absolute and perfect, flawless Divine righteousness of Jesus Christ in the sinner's place and upon which alone he is justified.

Man sinned—he therefore is no longer innocent—man did not keep the command, he therefore is no longer righteous. In that which he *committed* and in that which he *omitted* his original character was completely wrecked. The Lord Jesus came to undo the mischief of this fall for His people. So far as their sin concerned their breach of the command, that He has removed by His precious Blood. His agony and bloody sweat have forever taken away the consequences of sin from believers, seeing He, by His one sacrifice, bore the penalty of that sin in His flesh.

Still it is not enough for a man to be pardoned. He, of course, is then innocent—washed from his sin—put back again, like Adam, in Eden just where he was. But that is not enough. It was required of Adam in Eden that he should actually keep the command. It was not enough that he did not break it, or that he is regarded, through the Blood, as though he did not break it. *He must keep it*—he must continue in all things that are written in the book of the law to do them. *How is this necessity supplied.* Man must have a righteousness or God cannot accept him. Man must have a *perfect* obedience or else God cannot reward him. Should He give heaven to a soul which has not perfectly kept the law: that were to give a reward where service is not done; and that, before God, would be an act which would impeach His justice. What then is the righteousness with which the pardoned man shall be completely covered, so that God can regard him as having kept the

law and reward him for keeping it? Surely none of us are so besotted as to think that that righteousness can be wrought out by ourselves. Surely we must see, at once, that that righteousness must be wrought out for us by Another —and that other, One equal, yea Divinely equal to the emergency—namely the Lord Jesus Christ.

II. This view of its *Nature,* has already brought into distinctness the parts and perfections of the Atonement. There are three parts:

1. The *washing away of our sins* in Christ's Blood—the making us innocent. "The Blood of Jesus Christ, His Son, cleanseth us from all sin."

2. There is *the meriting of heaven for us.* An innocent man merits nothing—he is *only* innocent. Suppose a criminal in prison is pardoned and set free. That pardon and freedom do not make him President of the United States—or enroll him as Senator—they give him freedom—that is all. So washing us from our sins only puts us back where Adam was—innocent. Then, Heaven must be merited for us by an active obedience, as Adam must have merited, had he won it. *That* Christ does by His obedience as God for us for 33 years—the period of a generation—of a human lifetime. The ground on which we go to heaven, therefore, is a perfect ground—a pavement and a platform, every stone in which was laid by the meritorious actions of Christ, who was made of a woman, made under the law and who, so made, earned salvation for the sons of men and thus is called—"The Lord our Righteousness!" When the believer, then, gets heaven, he gets it as the wages of Christ's work, not his own. Not one thing does he contribute either to get or to secure his heaven. Christ does it all for him—earns it all—and he has it for nothing—a GIFT.

3. The Person doing this—the substitute of the sinner is not only man representing him, but the Eternal God. Down out of the midst of the Trinity descends the Second Person—ineffable Diety—ineffable glory. The work which He does for us is the work of *God* for us—surely that will stand for everything. The Blood which He shed is the Blood of God for us—surely the Blood of God will wash

out anything—will answer everything. Surely, as we gaze upon the matchless perfection of this gift and provision of God—thus freely to save us—grace must constrain us each to say

"Upon a Life I did not live,
Upon a death I did not die,
Another's death—Another's life
I cast my soul eternally.

"Bold shall I stand in the great day,
For who, aught to my charge can lay?
Fully absolved by Christ I am
From sin's tremendous curse and blame."

We must believe then—for there is no alternative—that the righteousness in which we must be clothed, through which we must be accepted, and by which we are made meet to inherit eternal life, can be no other than the surety-work, the substituted work of Jesus Christ. We therefore boldly assert, according to the Scripture, that the Life of Jesus constitutes the righteousness in which His people are clothed. His death washed away their sins—His life covers them from head to foot—His death was the sacrifice to God, His life was the gift to man by which man satisfies the demands of the law.

From the first moment when Christ lay in the cradle until the moment when He ascended on high He was at work for His people. He obeyed for us in His life and said to His Father, "I have finished the work which Thou gavest Me to do." Then He completed the work of Atonement in His death, and knowing that all things were accomplished He cried—"It is finished"—"He was, through His life, spinning the web of the royal garment, and, in His death, He dipped that garment in His Blood. In His life, He was gathering together the precious gold—in His death He hammered it out to make for us a garment which is of wrought gold." In Russia I saw the Emperor's Coronation robe—it was of woven threads of gold—when on him he shone lustrous as if all gold—so,

With His spotless vesture on, "I'm holy as the Holy One" —God says of me—"The King's daughter is all glorious within—her *clothing* is of wrought gold."

This is the Bible doctrine of the Atonement. It quadrates. It squares. It is a transaction and payment worthy of God. Like as in the ancient Tabernacle where the Brazen Altar exactly corresponded in its dimensions with the curtained chamber which contained God's Presence, so now and so forever is the Altar equal to the Holiest. What the Law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and *for* sin, has accomplished—"Who died the just for the unjust to bring us to God—who was delivered for our offences, and raised again for our justification."

Christ is God's sufficient answer to all the soul's need—Christ now—Christ for us, *as we are, sinners;* as we are at our last and our lowest—Christ and not our efforts—not our anxieties—not our penances—not our punctilious observances,

"It is not thy tears of repentance nor prayers,
But the Blood that atones for the soul;
On Him then who shed it, thou mayest at once,
Thy weight of iniquities roll."

I have read a lovely story which for illustration I will give you as I close:

A little girl in Switzerland lived with her parents on the side of one of their lofty and beautiful mountains. A deep chasm separated this from the neighboring Alps, and into this chasm a huge rock had fallen and lodged, so that it formed a natural bridge.

One day when about to cross on the rock-bridge the mother saw that it was loose and just ready to fall. The frost had loosened it. She told her little child that if she ever crossed it again it would fall and she would be dashed in pieces.

The little girl thought, "I will not step on the bridge," and ran gleefully away to gather the wild flowers which grow in profusion—the Alpen-rosen, the Himmel-blumen on the Alps.

She wandered on, so busily engaged that she had come quite near to the bridge before being aware.

Just at that moment she saw her father coming toward her and found he intended crossing the bridge.

"Father!" said she earnestly, "Mother says the rock is loosened and will fall if you step on it." "Nonsense, child," said he. "I crossed it before you were born. It is quite safe —I must go to my work."

"Oh *don't*—please don't step on it," said she. "It will fall, I know it will."

But the father only laughed and persisted that there was no danger. The little girl, almost wild with distress, cried, "Father, father! Stop. Promise me one thing. Promise me, if I die you will trust in my Saviour." She knew her father was not a Christian, for he was a profane, careless man. She herself trusted Jesus and knew she was safe, and determined what she would do.

She ran ahead of him and leaped upon the rock and sure enough it went down, and with it went the little girl. The trembling father crept to the edge, and with eyes dim with tears gazed widly on the wreck and the crushed form of his dear little child. She had died for him. He was safe. She had suffered and bled in his place.

This thought led this father to Jesus. He knew that his little girl loved the Saviour. He knew she knew that he did not—that he was not prepared to die.

In her great love he read a deeper mystery—how God commendeth His love to us in that while we were sinners Christ died for us.

How we are safe by what Christ has done. How we must trust Him and how He, in love, takes our place. Brother, sister, have you learned that?

GRACE AND WORKS.

Rom. iii:28, 31.

"Therefore we conclude that a man is justified by faith without the deeds of the Law. Do we then make void the Law through faith? God forbid: Yea we establish the Law."

One great reason why the Christian life is not undertaken or, if undertaken is found to be so unsteady,—lies in the cloudiness which, to so many minds covers and obscures the entire subject of religion.

One great reason is the want of clearness. I do not say this is the *only* reason. Let the Gospel be made as clear as the sun in heaven—the principle as clear as a straight line between two points—the certainty as solid as a rock beneath the feet, and yet there is an attitude of mind which will refuse the overture, and refuse under a light clearer than noon-day. There is such a thing as being once enlightened—as tasting of the heavenly gift—as being a partaker even of the powers which lead to conviction and decision—and yet crucifying to oneself the Son of God by an open, definite rejection of Him on any terms whatsoever.

I once met a man brought up a Presbyterian—educated at Princeton—who told me that he was out and out for the devil in the controversy between him and Christ—that he believed Cain was right—the serpent in the garden right—and God all wrong.

There are few such men in the world, thank God—few Luciferians—few, who knowing who Christ is, deliberately spurn and reject Him.

But a vast number are clouded as to precisely what is meant by the work of Christ—what it does for those who accept it—what is meant by faith and what is the ground of assurance.

Let me then emphasize, from the texts chosen, these three points:

I. That we are saved simply *on* and *for* the Righteousness of Christ.

II. Our holiness is to be drawn, by faith, from Christ as our Substitute.

III. That such a holiness transcends all other holiness in the sight of God and man—rather poor works on this principle, than splendid works on any other.

I. Then, we are saved simply *on* and *for* the Righteousness of Jesus Christ.

Grace is the Essence of the Gospel. The one hope of a fallen world, it is the sole comfort of saints looking forward to glory.

The Gospel is "good news"—"glad tidings," but it is no good news to say that God is just, though He *is* just—or that, being just, He will punish sin and reward righteousness.

The Good News is the announcement that God is prepared to deal with guilty man, on the ground of free favor and of pure unmingled grace—that God will blot out sin, cover the sinner with righteousness as with a robe, and receive him as acceptable—*persona grata,* in other words, as a beloved Son—not on account of anything he has ever done or will do, but out of sovereign mercy acting altogether independently of the sinner's own character or deservings.

The point is "By grace are ye saved." Because God is gracious, therefore sinful men are forgiven, converted, purified and taken to heaven. It is not because of anything in them or that ever can be in them or of them that they are saved; but only because of the boundless love, goodness, pity, compassion and mercy of God.

In other words, "*Sinner*" is the reason of the Gospel's existence. It is for sinners it was planned and provided and it is to sinners and not righteous, good and moral men it is offered and comes.

The Gospel is before the Results of the Gospel. The results of the Gospel are penitence, a broken heart, a new heart. The Gospel does not come to those who *have* these things. Such are saved already—they do not need the Gospel.

The Gospel is a provision for people who need it—who have no goodness whatever—no fitness whatever—whose only qualification is this bare, beggarly description, "Ungodly!" "He justifieth the *ungodly*."

"It does sound surprising, does it not," says one, "that it should be possible for a holy God to justify an utterly unholy man? We, according to the natural legality of our hearts, are always talking about our own goodness and worthiness, and we stubbornly stand to it that there must be something *in* us to win the notice of God. Now God, who sees through all shams and deceptions, knows there is in us no goodness whatever. He says, "There is none righteous, no not one." He knows that all our righteousnesses are as filthy rags; and therefore the Lord Jesus Christ did not come into the world to look for goodness and righteousness among men; but to bring goodness and righteousness with Him and bestow them on those who have none. He comes not because we *are* just, but to make us so—to bring the unjust to God, to One who justifieth the ungodly."

But the Good News goes farther and tells us *How* God can do this. It sets forth Jesus Christ, the Only Begotten Son of God as the *Ground*. "*So* can God be just!" *How* can God be just? By exacting the full penalty on the cross and so saying to Justice "*Your* claim is answered," and then by turning to the sinner and saying, "The claim against *you* is answered. The receipt is nailed to that tree." I have made Him to be sin for you—who knew no sin—that you might be made the righteousness of God—as righteous as I am Myself—in Him.

This, then, is the Gospel of the grace of God—that God is able, without injustice, to deal with men in a way of pure mercy—altogether apart from their sins or their merits, because their sins were laid upon His dear Son Jesus Christ who has offered to Divine Justice a complete satisfaction, so that God, while glorious in holiness, can yet with a glory untarnished justify and accept the ungodly.

It is clear then that we are justified by what the Lord Jesus Christ has done out and out. Our title to heaven lies ONLY in Him. Nothing that will ever be *in* us or *from* us

can enter into the ground on which the gates of heaven swing open to you and to me.

What is God's *motive* in this? Every wise man, in acting, has a competent motive. What are His reasons for saving a sinner purely by grace?

One reason, no doubt, is *to reveal His full nature*—to tell out His very heart. That, while there was no motive to move Him outside of Himself, His own pity moved Him so that He found a way by which His love could have vent and flow forth to the worst of sinners—to those who sit in the thickest gloom of despair. "I, even I, am He that blotteth out thy transgressions for my *own* sake. Not for *your* sakes do I this," saith the Lord God, "but for My Holy Name's sake—because I will not have this human race which I have created for My own glory, utterly ruined and lost."

But again, *God finds a motive in Christ*—that He may glorify Christ. God, from all eternity has determined to fill heaven with souls who shall owe it only and wholly to Christ that they are there. For this reason, in the Gospel, He says: *"For Christ's sake*—and not because of any agonies or tears or sorrows on your part—I will remove your sins as far from you as is the East from the West. Come now and let us reason together; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool. You may come to Jesus *just as you are,* and I will give you full remission upon your believing on Him. *Look not within to search for any merit there,* but look unto Him and be saved. I will bless you, apart from merit, according to the atonement of Jesus Christ. Look not to yourselves either, *for any strength of future life.* I am your strength and I will become your salvation. You are invited, not because you are good but because you are *bad*—not because you are strong, but because you are *'without strength'*—not because you are hopeful, but because you are *hopeless."*

You are invited to Christ to be kept. Not to keep yourself, but He engages to keep you, to put His Spirit within you, to put right dispositions within you, to watch and guard and save you at your every step. Anxiety is over the

moment you conclude to trust Him. From that moment, He takes care of all. Then, when you get to heaven you will join with all the ransomed in the one refrain, "Not unto us!" "Not unto us!" You will owe it all to Christ.

Another reason God has for the Gospel plan is *that He may save men by faith.* There is no other way of saving men, for nothing, but by a simple consent on their part to be saved in that way—i. e., by faith, by trust, by believing. *"Tell me how I can be saved,"* says one. *"Tell me quickly—tell me truly."* "Believe on the Lord Jesus Christ and thou *shalt* be saved." God asks of you no good works, nor good feelings either, no work of the Spirit in you first, no repentance or regeneration begun. The Gospel is not "Be born again and I will save you." Can any give himself a second birth? Regeneration is God's work—a secret work—a work unconscious to the subject—a work revealed in my willingness. *Before* I was unwilling—now I am willing. That is the New Birth. "Who is he that is born again but he that believeth," says St. John. If thou believest thou art saved. God has made that the simple, the only condition. "It is of faith that it might be of grace to the end that the promise might be *sure,"* says St. Paul. How could God's promise be sure if it rested on anything I am to do? But *now,* it is of faith alone in order that it might be *sure.*

We are saved, then, simply *on* and *for* the Righteousness of Jesus Christ—that is the first point.

Now,

II. Our Holiness is to be drawn, by faith, from Christ as our Substitute.

We are not to look inside of ourselves for our holiness, but are to hang upon Christ for our holiness—trusting only for thoughts, desires, feelings, emotions and activities to Him. This is what St .Paul means when he says: "I am crucified with Christ—identified with Him, *I am dead to myself and my efforts.* I am crucified with Christ—yet now I live—I never did live till now, but now I live and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." The apostle drew all the springs, impulses, motives and energy

of his living from Christ on Whom he hung in a helpless dependence.

Let us consider this manner of living a little at large—let us study it a few moments—and

1. The fact appears from the entire teaching of the New Testament, and especially from the Epistles of St. Paul to the Romans, Galatians and Hebrews. In each of these Epistles he begins by laying down the principle of justification by faith alone, as the fountain, spring and original of all life. *Then,* as a *consequence* of this principle he exhorts to holy practice and a godly conversation. In these words, he carries out, everywhere, the doctrine and the logic of the text, "A man is justified *by faith only*—does this make void the law? God forbid"—*as no other principle*—"it establishes the law."

I am saved by what the Lord Jesus Christ has suffered and done in my stead—am I, then, free to live as I list? By no manner of means. For the faith with which I trust on Christ is no dead faith—no insincere and "say so," fancy faith, but an honest, lively and reponsive faith—full of reciprocal movement and action—i. e. it hangs on Christ and draws on Christ continually, and lives more and more the life of Christ by producing the fruits of it.

A man does not work to be saved, but, *because he is saved,* he works. Because now the law cannot touch him to condemn him but, being satisfied, is on his side and therefore his friend, therefore he *delights* in the law—the *purity* of it, although he cannot perfectly keep it.

The faith, then, which justifies, is full of works, but these works do not come into justification. They are after results and attendants of a believing, loving confidence in Christ.

When Abraham went up into the mountain to lay hold upon the mystery of that Substitute Ram in the thicket, which was a type of Atonement—when he went up to see and rejoice in Christ's day—a day of Salvation—he said to his servants: "Stay here, at the foot of this hill till I come again to you." Servants Abraham had—attendants, but they stayed below, and so when a man goes up into the hill of justification—that high Moriah of free grace, he takes only his faith with him and says to all his works and duties

—"You do not enter here. Abide below while I go yonder and worship, then I will come again to you."

2. The fact that our holiness must flow from *faith only* is clear, again, not only from the teaching of the Apostle as to this special point, but—more comprehensively—from the whole scope of salvation.

How, in the first place, did sin come into the world? Simply by the guilt of Adam imputed to all his posterity. All the wickedness in the world may be traced back to the one disobedience of Adam. Precisely so, all the holiness in the world proceeds from the imputation of the righteousness of Jesus Christ to those who believe on Him. His righteousness becomes theirs, and it is by resting on His righteousness that they feel moved to work and do work in the same direction. In other words, a sense of freedom changes a servant who is servile to a son whose life is one spontaneous devotion.

"To see the Law by Christ fulfilled
And hear His pardoning voice
Will change a slave into a chlid,
And duty into choice."

A woman might serve a man for wages; she might earn them or she might not earn them—that would not make her his wife. Marriage is a free offer. She cannot earn marriage. But suppose now she *is* married and trusts and loves her husband,—it is not a question of wages, or of making marriage sure. She will give and do for this man what money cannot buy.

That is the difference between the sons of Adam trying to be justified by morality—by keeping the law—and the sons of God justified already by faith which is in Christ Jesus.

3. The same fact might be argued from *the very action of the law* which is to turn a man in upon himself.. A man can never live to God who lives to himself, and, so long as a man seeks justification by his own doing and working he lives to himself in himself—a life of introspection—of self contemplation—of comparing himself—to their disadvantage—with those around him. "Therefore," says the Apostle, "I desire not to be found in mine own righteous-

ness which is of the law—I desire the righteousness of Christ—to be always looking for justification to Christ."

4. A simile used by our Saviour throws light on the text. "I am the vine, ye are the branches." How much does a branch have to work to get into the vine? How much does it work to bear fruit after it is in the vine? It is in the vine simply by hanging from it, and it brings forth fruit simply by drawing in sap. It does not look at all to the budding tendril, or grape at its extremity—it looks only to the stock from whence it gets its life and power.

5. The fact that holiness, devotedness must come from faith may be argued, once again, from the broad platform of gratitude.

It has been said, perhaps not often, that the Doctrine of Free Grace leads to licentiousness——that if men know they are saved they will take liberty to sin—they will run riot in iniquity for that grace abounds.

This has been said, but only by men who never have tried it. No Christian has ever said: "Let us sin that grace may abound,"—and even men who are not Christians have rarely ventured an assertion so diabolical as this: "God is merciful—He is good—therefore let us treat Him as badly as ever we can." If God is good to the undeserving, some men perhaps will make His goodness an excuse for running into sin—but there are others and always will be—of another order—whom the goodness of God leads to repentance. They scorn the "beast-like argument"—that the more loving God is the more infamous we may become. They feel that against a God who saves them freely, it is a dastardly thing to rebel.

Our Holiness, then, must come and only come—by faith, from Christ as our substitute.

This fact established, let us notice.

III. And briefly—that such a holiness transcends all other holiness in the sight of God and man—Rather *poor* works on this principle than splendid works on any other.

One thing; the principle gives all the glory to God. Everything for us—*in* us, or *of* us, that qualifies for heaven, is of God.

Suppose it otherwise—suppose I am to trust Christ to open the way for me—to make it possible for me to be saved, and then I am myself to make that possibility actual. Suppose I am to trust in Jesus and then do the best I can and live consistently—with the *proviso* that this doing the best I can—this consistent living, enters in as a factor to save me. Who does not see, in such a case, that really I save myself?—Since all my trusting Christ amounts to nothing—without my own obedience?

If, then, on such a *double ground* I am saved, I do not owe it ALL to Christ, but a *part* and a good part to myself. I therefore cannot give all the glory and credit to Christ. It would not be right. In justice to myself I must say: "I owe it to Christ, *but also* to my own exertions that I am in heaven!" Who cannot see how this introduces discord into the song: "Unto Him that loved us and washed us in His own Blood—TO HIM be the glory forever and ever, Amen!"

THE MAN WHO TRUSTS TO CHRIST ALONE TO SAVE HIM PREFERS TO BE SAVED ON A GROUND THAT IS NOBLER THAN ANY OTHER.

Suppose a man offers me a $50,000 house and lot for nothing and I consent to take it for nothing and owe it all to him,—do I not do him a greater honor than if I were to say: "This house and lot are worth $50,000. You offer to give it to me. I accept the offer on the condition that I earn and pay down $50—then I can say, *I* bought it in *part*."

What should we think of such a proposition as that? It looks mean enough, put that way, does it not? Yet that is precisely what men say when they say "We are saved, for what Christ did, provided we do something too—the best that we can." The man who trusts on Christ *only*, swings off on God's promise only and, now and forever, gives all the glory to God. For my part, I would rather be saved by Christ for NOTHING and give HIM the glory, than have any works of mine come in to *spoil* it, if I could. But

Once again, and *finally*—POOR works upon this principle of grace are better, every way, than splendid works on any other.

What does a man care *most* for in his wife or child? Confidence. It is not that the woman does so well, or ill—that she is this, that or the other,—that she is beautiful, graceful, accomplished. Better a woman with a plain face who trusts you implicitly, than a woman who looks like an angel and don't. Better a woman with few accomplishments whose whole heart hangs upon you in a loving faith, than one who is perfect in all that she does and yet cannot believe a word that you utter, or trust you out of her sight.

What a man asks from his child is his confidence. It is not that the child helps his father—All the child does may have to be done over again but he does it out of love and the father accepts and praises even a paltry and good for nothing performance.

Your little girl 4 years old writes you a letter. It is nothing but a scrawl. You cannot make head nor tail to it—but down in the corner, in great, wide misshapen capitals you read K, I, S and you see a round mark where her lips have touched the paper—and you call that the finest letter you ever received in your life,—not because it is fine in *itself,* but because of the motive—"She hath done what she could." She did not write the letter in order to be made your daughter, but, becouse she is your dear daughter now.

Now I have tried my best—in very plain words, level to every mind present—to show each man and woman and boy and girl within this house that to be a Christian is just for a poor, helpless, death-doomed sinner to accept and rest on Christ and leave the rest to Him—to hang upon Him by faith to save us and to keep us and fill out, purify and energize our lives. Who, this morning, will do this Saviour the honor of trusting his soul in His hands?

What shall I do to be saved? "Believe on the Lord Jesus Christ and thou shalt be saved." No wit nor art of man will ever find a crack or a flaw in that answer or ever devise another and a better answer. It takes in the whole duty of man,—his first duty—his one duty—his indispensable duty. There is no middle way between Belief and Unbelief—for we must know that believing on the Lord Jesus

Christ for salvation is more pleasing to God than all obedience to His law without it—while unbelief—refusing to believe is the most provoking to God—and the most damning to the man—of all his sins.

My last word is *this*:

The simplest trust on Christ to save—that is honest—will save any man's soul. If not—if he won't trust Him, he *ought* to be damned, and he will be—"He that believeth not, shall be damned."

THE WOMAN OF SAMARIA AND THE EFFECTUAL CALL.

John iv:26.

"Jesus saith unto her—I that speak unto thee, am He."

The chapter before us this morning, must be considered not only as "one of the most soul-winning parts of God's Word," but as combining—with its direct application—in a most wonderful manner the grand and distinguishing doctrines of grace. All through the chapter, and underneath our Lord's Interview with the Woman of Sychar, were the invisible lines of those Eternal fundamental truths which constitute the Christian system. In following those lines, I take it—we shall come to a better apprehension of what the Divine life is and how we are to obtain it, than in any other way.

Regard then, I pray you, three things in this chapter—Predestination—Helplessness and the Effectual Call.

I. Predestination—"He must *needs* go."

It was a moral need, not a physical need. The ordinary route from Judea to Galilee was not through Samaria, but skirting it and on the other side of the Jordan. The Jews, avoiding as much as could be, complication and even intercourse with the mongrel Samaritan people, took the easier and, if a little more roundabout—more comfortable way which led through Perea and Decapolis to the southern shores of Gennesaret.

The "Need" was a moral one. He must needs go that way because it had been decreed that He should go that way, and because there was an Elect Soul in Samaria whom He must rescue.

We shall never understand the Gospel unless we go back to the primal truth of Predestination which puts God first—which makes the choice His before it is ours and which—

in due time—brings His grace to bear upon us with its irresistible power.

For, we must understand that in the work of Salvation the Three August Persons of the Holy, undivided Trinity are equally engaged. We shall never see things rightly until we see God the Father in Eternal Covenant choosing from this fallen race of ours a multitude whom no man can number and giving them to Jesus Christ, His Son. Nor shall we ever see things rightly until we see Jesus Christ, the Eternal Son of the Father, receiving that people on condition that He should redeem them, by His Blood out of every kindred and tongue and people and nation,—into which mutual agreement the Holy Spirit also entered pledging Himself, in due time, to move upon and draw home to Christ, all who were thus in Eternity given Him of the Father.

This truth we find made very clear and explicit in the Holy Scriptures—as in Ps. lxxxix:19 and 4—"Then Thou spakest in vision to Thy Holy One and saidst, I have laid help upon One that is mighty—I have made a covenant with my chosen—I have sworn to the Beloved My Servant, Thy seed will I establish forever and build up Thy throne to all generations." So again in Isa. liii:8 where we read—"For the transgression of My people was He stricken," and again—vs. 10: It pleased the Lord to bruise Him: He hath put Him to grief: when He shall make His Soul an offering for sin, He shall see His seed; He shall prolong His days and the purpose of the Lord shall prosper in His hands. So too and more explicitly in the New Testament, as Eph. i:3-5, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places, in Christ, according as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him; in love having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will."

Election is of *persons*—Predestination is of *things*. All the great movements of the universe are regulated by God's will,—But, if the great movements, then the small movements, for the great depend upon the small. It was predes-

tinated that our Saviour should go through Samaria because there was a chosen sinner there. And that sinner was a chosen sinner for if not she never would have chosen God, or known of Jesus Christ. The whole machinery of grace was therefore set in motion in the direction of one poor lost sinner, that she might be restored to her Saviour and to her God.

That is what we wish to see in our own experience, my beloved. To look back of ante-mundane ages and date our eternal life from the covenant—to say:

Father 'twas Thy love that knew us,
Earth's foundations long before;
That same love to Jesus drew us
By its sweet constraining power,
And will keep us
Safely now and evermore.

What came from eternity will last to eternity, what came from yesterday will last only till to-morrow. See now the depthless comfort wrapt up in the doctrine of election. A nut it is, with a rough shell, but the most delicious of kernels. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee!" Have I reason to believe that grace has touched my wandering and wayward heart—my hard heart, my lost heart and melted and drawn me? Then I have reason to believe that God has loved me with an everlasting love, and if so, He will not cease loving me to-morrow—nor next year—nor 10,000 years from now. Eternity compels eternity. I will never leave thee—I will never forsake!

We thus understand *why* the Lord most *needs* go through Samaria. There was an elect soul there—one of those given Him from eternity, by the Father, whom He must save. Dear Brother, dear Sister,—if you are one of God's people there is a *"needs be"* put on Jesus Christ to save you. If you are still unconverted, He will have you yet. However you struggle and contend against Him—however deeply, as this woman, and in the very same way you may be sinning, He will overtake and conquer you—He is even now on the way.

You see, Jesus was before-hand with this woman. He was at the well first. The woman knew nothing about Him. She did not expect Him. She did not expect to be converted that day. That was the last thing she did expect. She ventured out to draw water at noon—a most unusual hour, in order that she might not be seen. A woman like her—shunned by other women, did not care to meet any one. She took an odd time to get to the well,—"No one will be there," she said. Poor lonely creature—Poor lonely desolate heart!

WONDER OF WONDERS!

There was One there to meet her—One who had been *waiting* for her—"Sitting thus on the well."

Jesus knew all about her. He was there waiting. He could hardly wait. Everlasting love, pent up in Him, could hardly restrain itself—So impatient was He to win this poor, lost one to purity, to hope, to heaven.

Jesus was first. He always is first—as He was with Zaccheus—as He was with Saul on the road to Damascus—as He was with Lydia when He opened her heart.

Jesus is first—the Alpha, the Genesis, the beginning of everything good. Good there is not in us—not one right thought—not one penitent longing—not one slightest willingness to trust till He inspires it.

God must begin. Nature can never rise above itself—Water in a reservoir will never lift itself above the brim. There must be the touch of the Lord upon us—there must be the pressure of the Holy Ghost upon us before we will either ask or act. We do not know this at first. We find it out afterward. We pray as if we were praying of our own motion—We trust as if we were trusting all of ourselves. And it is our business to do so—to ask and to act as if there were no Holy Spirit at all. Afterward we come to realize that there was a previous motion of the Spirit *in* our heart before there could have been a motion *of* our heart to Christ. In the woman of Samaria, there is no question of our Saviour's seeking her before she ever thought of seeking Him.

"'Twas not that I did choose Thee
For Lord, that could not be;
This heart would still refuse Thee,
But Thou hast chosen me.

"'Twas Sovereign mercy called me,
And taught my opening mind;
The world had else enthralled me,
To heavenly glories blind.

My heart owns none above Thee,
For Thy rich grace I thirst;
This knowing, if I love Thee,
Thou must have loved me first."

II. The second thing in the story is the woman's *helplessness.*

"Jesus saith unto her, Give Me to drink!" His intention was the *living* water. The woman could not understand that. She took Him *literally* as meaning the dead water of the well. She did not even give Him this. She never gave Him anything. If salvation is to depend upon our giving God anything, we are lost already. We can never give Him anything that is spiritual. It is not *in* us, nor can we procure it to give.

Our Saviour began by saying to the sinful woman, "Give Me to drink!" That was to put her face to face with her helplessness. Afterward He said: "If thou knewest the gift of God thou wouldest have asked of Him." Preachers and teachers sometimes say, "Give your heart to Jesus." It is right enough to give Him our hearts. We must do it—rather we will do it the moment we trust Him. But the Gospel is not "Give your heart to Christ and you shall be saved." The Gospel is "Believe on the Lord Jesus Christ and thou shalt be saved." When we do that we will be sure to give Him our hearts by and by if not at once. "Give your heart to Christ," says one, "is law rather than Gospel." Salvation is not by your giving anything to Christ, but by His giving something to you. Glad I am if you have given your heart to Christ, but have you learned first this lesson that He gave His heart for you? We do not find

Salvation by giving Christ anything. *That* is the fruit of it —but salvation comes by Christ giving us something— *Something,* did I say? By His giving us everything, by His giving us Himself. I am afraid that a good deal of Sunday School teaching—I do not say among us—but in general, has been, "Dear child, love Jesus." That is not the way of salvation. The way of salvation is to *trust* Jesus." The fruit of salvation is love but love is not the way. We are not saved by love which is a feeling but by faith which is not a feeling but a definite, intelligent act. The way of salvation is to take Christ—to trust Christ. When we are saved, the proof of it will be that we will give our hearts to Christ,—but let us not make a mistake here, and turn things upside down and put effect for cause, lest, beginning with a little blunder, we should go on to greater error and set up again the ruinous doctrine of Rome which once sank the whole world in darkness—the doctrine of salvation by sanctification—by something in me which I bring to Christ—by love which faith works and not by faith which works love.

We never preach the Gospel until we point the sinner —any sinner, the dead, the cold, the careless hesitating sinner straight to Jesus Christ to save him. Not by anything in himself, .but by everything *outside* of himself is he saved—not because he is trying to be better, or because he has some good desires,—*but*—like this woman, sin-stained —at his very worst and lowest, at the 6th hour—i. e., in extremis—6 means dead-failure—he is to trust Christ. Ragged, penniless, forsaken, desolate, forlorn, with no good feelings and with no good hopes we are to trust, just as we are, over on the one only solid foundation—Jesus Christ and leave it all with Him. Recollect that the Gospel is preached not to saints, or to people who partly are saints— who have a little love in their hearts—a little right feeling —some incipient sanctification,—Not at all. It is to an empty sinner with an empty water-pot—just a lost sinner and nothing but a lost sinner, that a full Christ is presented —a Christ who died not for the good that is in us but for the bad that is in us. It is not to people who are *trying,* but to people who have tried and broken down, that Jesus Christ is preached—to whom, *naked,* they are to come

for righteousness, and empty for all they require. Jesus Christ and His work is the Bridge which fills every inch and hair-breadth of the way—for the vilest sinner out of hell, from the spot where he is standing—to the highest glory which surrounds the throne. The call is, Look unto Me and be ye saved all ye ends of the earth—"all ye devil's cast-aways"—as Whitfeld put it—all ye selvage edges and worn out ends of creation—The call is to trust.

Let us notice, then,

III. That call—that *effectual* call, for there are calls that are not effectual. There are men who have heard the pure Gospel preached all their life-time who nevertheless have lost their souls, and gone down to perdition.

There were many such men under St. Paul's preaching for he says: "We are unto God, a sweet savor of Christ in them that are saved, and in them that perish. To the one we are the savor of death unto death and to the other the savor of life unto life and who is sufficient for these things? Again he says: "If our Gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Multitudes of men heard Luther preach who themselves were never justified by faith. Multitudes heard Whitfield preach who were not permanently affected. Under Jonathan Edwards, perhaps the plainest, certainly the most awful preacher America has ever known, there were men who steeled their hearts and would none of it.

The Word of God mentions two kinds of calls: One *general* which is given sincerely and lovingly to every one who hears the Word. The Commission reads: "Go ye into all the world and preach the Gospel to every creature." The trumpet of the Gospel sounds aloud to every man in all our congregations, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and with-

out price. Unto you O men I call, and my voice is to the sons of men."

This call is sincere on God's part; but man is by nature so opposed to God—so dead in sin—so stupefied with carnality—so fascinated with the world, that he never heeds it, or, if startled, shakes it off again. No man was ever saved by the general call of the Gospel. Its only effect is to condemn those who hear it—to leave them without excuse because they will not take up with a free, kind offer on God's part, but will refuse it and perish.

The universal call is universally rejected. It is addressed to freewill, for man fancies he has a free will—but free-will in man acts only one way and that is in opposition and enmity to God and against God. It can act only that way for free-will was ruined in Eden, and now is a slave.

The universal call is all that it ought to be as a call—but it needs a change in the man. It is not attended with that Divine force and energy of the Spirit which makes it an unconquerable call. It comes with the common influences of the Spirit which—however powerful and alarming—men may resist. It does not come with the *irresistible* force which makes it effectual. It falls flat and men perish under it, howover loud and clear, or urgent and persuasive it may be.

Not so the *effectual* call—the call which this woman of Sychar received; that is "a special, particular, personal, discriminating, efficacious and unconquerable call." It is a call given to God's chosen and to them only. They, by grace hear it and obey it and cannot resist it. They do not wish to resist it, for they are made willing in the day of God's power. Such a call was that given to Lazarus when he came forth from the dead. Such a call was that given to Paul on the road to Damascus, when—struck from his horse,—"he fell down," as Toplady says, "a Free-willer, to rise a Free-gracer" and give all the glory to God.

But this call—while in all cases equally effective—is not always, nor *most* times, with a SHOCK. It is not always arresting—like a blast of dynamite, as in the case of the Philippian jailer, a brutal hardened man, the kind of man who in trouble is ready to stab himself to the heart—dying the death of a coward and dog. But, it is oftener gentle—

almost unconscious; opening the heart—as Lydia's was opened, softly—like a morning-glory to the rising sun. Thus the call came to the woman at the well—indirectly, gently apparently along natural lines, while working its sure and blessed result.

Consider for a moment the *manner* of the call. It proceeds in a way of light, of conviction—of revelation. And,

1. In the way of light. No doubt there are people who know what salvation means and who deliberately reject it. But there are many more who do not know what it means—to whom, if you speak of being saved at once and entirely by what the Son of God has done in our behalf, you speak a strange language. This woman's only notion of religion was *something which she was to do herself*—a worship on a certain mountain and with certain ceremonies—"Ye worship," said Jesus—"Ye know not what." Many will be lost through ignorance. They do not *know*—they do not *care* to know. Shrewd, quick, intelligent, investigating, they are, as to other subjects, but religion, with them, gets the go by. To all such, the word comes, solemnly, as to the woman of Samaria—"If thou *knewest* the *Gift* of God—What it is—what it is worth to thee—that Hell may be escaped and Heaven had for nothing—thou wouldest have applied to the *Great Giver* and He would have given thee the *living* water, the water which relieves, refreshes, satisfies—peace—a new principle—indestructable, eternal.

Light, in this lower world, comes in by degrees. Were the sun to rise all at once in noon-tide splendor, he would blind us. The Carthaginians tortured Regulus by cutting off his eyelids and keeping him in a dark cell for three days—then instantly bringing him out into the sunshine.

The Lord, in bringing us to Himself, deals with us in infinite mercy. It is said in one place—"His going forth shall be like the morning,"—Little by little black night gives way to gray twilight and this to growing, glowing, rosy dawn.

So is it in spiritual things. Our Saviour gently leads us. Gently, He led this woman. *First* by an *indirection*—Jesus saith unto her, "Give Me to drink." "When you are fishing," one has said, "it is not always wise to throw the

fly straight at the fish's mouth. It is better to try him a little one side—then you may get a bite." Our Saviour threw the fly one side, and yet so skilfully along the current of the woman's thought that she was immediately interested. He did not frighten her by saying—"You are a sinner!" Nor did He overwhelm her by saying: "I am the Messiah," but—since she had come for water and was thinking about water, He spoke of water as the most natural subject—thus gliding by a subtle *gentle* sympathy into this woman's "deeper musings ere she was aware."

And mark again: This *gentleness* of Jesus. There is nothing stiff or starched about Him—nothing cold and chilling as there sometimes is with people who would like to do us good. There looked through every feature of His blessed face and glistened in His mild blue eyes such a deep, real interest and heartfelt love that the woman, though she did not wish to meet Him, and though she was prejudiced against Him as a foreigner and Jew,—melted little by little. The ice around her heart began to thaw. She felt, "Here is One who cares for me and who can understand."

Mark again, right here, the *promptness* with which the Lord addressed her. He not only used great tact and tenderness, but He *struck while the iron was hot.* How often we fail at this point. We procrastinate—we are afraid to speak—we hesitate, and the occasion goes by as it did with Dr. Chalmers when he passed a pleasant evening at his country-house with an unconverted friend. He thought that he ought and that he would speak to him about his soul, but deferred it. In the morning he was shocked to find that his friend—during the night—had suddenly passed away. Our Lord knew that He would never see this woman again:—that it was now or *never,*—and so He did not wait until she had drawn the water from the well and was about to go,—and so give her an excuse for saying: "I cannot stop now—I must get home with the water and the sun is hot," but—before she could draw the water, or get in any excuse, He seized the occasion and saved her.

"In all this—what a wonderful *wisdom.* No wonder that Jesus in Prov. viii, is called wisdom—"I, Wisdom," He says, "dwell with prudence."

But this wisdom becomes *more* apparent when we see how Jesus finds occasion to address this woman *alone*. He sent His disciples away. He would not have the men about. He could never have said to her what He did had any one else been there. He did not bare her sore and shrinking heart before the eyes of men. Never before, nor after did He allude to anything in her life which might put this woman to embarrassment or shame. What He knew and she knew, He kept to Himself and only spoke of it to her in private as a physician might because He *must*, to bring her to true conviction of sin.

That is the *second* step in the process. The woman carries it with a high hand. She begins to spar—to cavil, to fence with our Saviour. She raises one question about His being a Jew—another about His being greater than Jacob. She turns the conversation this way and that way. She finds objections—difficulties. The more immoral people are the more difficulties they find with religion. All their difficulties would be gone. All their objections would vanish—all their excuses would evaporate like water, the moment sin—the secret sin which they know and which they fondly hope they *alone* know, were put away.

Jesus therefore leads up to the SIN. He does not charge the woman with it but He leads her to accuse herself. Jesus saith unto her, "Go call thy husband and come hither." The woman answered and said "I have no *husband*." While she says it, she tries to look unconcerned—as innocent as possible—but the guilty flush steals over her face in spite of all attempts to keep it back. Deeper, deeper, darkens the crimson. She falls in a collapse. Her wretched effort to keep up appearances fails her. And with her whole diseased unclean and wicked heart exposed,—that desperately wicked heart—that helplessly incurable unhappy heart, she drops at His feet and cries, "I need a Messiah—a Saviour."

That is the 3rd step and climax—Jesus reveals Himself as that Saviour. He had been growing upon her with every question and answer. The humble weary Jew had become greater than Jacob—greater than any *prophet*. Now He stood revealed as GOD THE SAVIOUR—the complete, the only Saviour—"I that speak to thee, am He!"

"Before the eyes of faith confessed,
Stands forth a slaughtered Lamb;
He wraps me in His crimson vest,
He tells me all His Name."

The woman looked up confidingly into the face of Jesus. From that moment He became everything to her. She trusted Him for the living water—for the everlasting life—that He would *save* her, and *keep* her,—that He would give her a new heart—new and welling up affections. In fact, she felt differently toward Him already. She knew that He would carry on what He had now begun, since everlasting life means, life to everlasting.

THE SECOND BIRTH—A FACT, A MYSTERY.

John iii:7.

"Marvel not that I said unto thee, Ye must be born again."

The new birth is a transcendent wonder. No wonder like that wónder! Creatures as a rule—subjected to probation—when they fall, are left where they lie fallen. It was so with fallen angels,—they were left in ruin. But man, fallen, becomes a singular and a unique exception. Un-made, he is re-made. Marred as a vessel of clay, he is revolved again upon the Heavenly Potter's wheel and turned out a vessel of honor.

The new birth is an unspeakable change! It is the greatest of wonders. Physical birth is a wonder. Death is a wonder. Creation is a greater wonder. But none of these changes equal, for momentousness, the change which the Bible describes as new birth. In neither of these changes,—physical birth—death—creation, is anything fixed as to destiny. All men are alike born—both saints and sinners. Both classes alike die. All things and beings are alike created. Mere creation does not determine whether Lucifer shall finally turn out a seraph, or a devil.

But, the new birth fixes the future. It is, of all changes, the most radical. It splits the difference between Heaven and Hell. He who has it goes to the one place,—he who lacks it, goes to the other. How awfully solemn, therefore, is the question, "Am I born again?" Have I ever undergone that change radical which makes over my entire nature? that change which is as great as if a demon now in perdition should be transformed into a bright and holy angel.

The Bible divides the entire world of men into two classes,—only two classes, goats and sheep. The goats are at the left hand—the sheep at the right. Between them, there is a great, invisible gulf. Have I passed over that gulf? Am I a sheep, or have I still the goat-nature?

"Ye must be born again," said our Saviour. The change is imperative. "Except a man be born again"—born, not only as all men are from below—from the flesh, but born ἄνωθεν —from *above;* born not only of water, as John's disciples were born, but born of the Spirit, as John's disciples were *not,*—Born not only by the Spirit, but born a spirit—i. e., the thing born is a spirit—a new nature,—Born over again—anew—from the very beginning. All this is involved in the Greek words employed by our Saviour.

Nowhere, in the whole Bible, is a single statement put so strongly, or insisted upon with so emphatic a repetition as this—"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God,—That which is born of the flesh is flesh; and that which is born of the Spirit is spirit,—Marvel not that I said unto thee—"Ye must be born again."

Men, now-a-days are saying: "Back to Christ"—"I do not care what Paul says—I do not care for the Epistles, I go back to the Gospels!"

Well! here we are in the Gospels. Here we have Jesus Christ in the forefront and beginning of John's Gospel, and His first dogmatic assertion is, "Ye *must* be born again!"

Can anything be more important than to ask what this means?—What is the description, the nature, the necessity, the origin of the new birth?

I. Then, let us seek out its *description.* In the comparison of spiritual things with spiritual, how do we find the change which our Saviour calls a new birth represented?

It is spoken of as regeneration— πάλιν "again" and γεννέσια "birth" we find that in Titus iii:5 "The washing of regeneration." It is also spoken of in the same place and described as the "renewing" of the Holy Ghos ανα καίνωσις the making over from the start. The same change is spoken of as κτίσις a "creation"—"If any man be in Christ, he is a new creation—so we read "created anew in Christ Jesus." But the Word goes farther and speaks of the change as a resurrection—"a rising again from the dead"

and St. Paul tells us in Ephesians i:19 that it is as great an operation of Almighty power as was that which wrought in Christ when He was raised from the dead. He prays that the Ephesians may understand this. The new birth is also spoken of as a quickening—"You hath He quickened who were dead in trespasses and sins. In a line with this, St. John speaks of the new birth as σπέρμα, a seed dropped into our fallen humanity which springs up within it as a flower might spring up from the bosom of a corpse from a grave. "Whosoever is born of God doth not commit sin." The flesh in him may, but the new principle cannot—"for his *seed* remaineth in him and he cannot sin because he is born of God." Light is shed upon this by the contrast of the two natures,—the old man and the new. "The natural man and the spiritual man," says St. Paul. And St. Peter tells us that the new-born are partakers of another, even a "Divine *nature*," *having* escaped the corruption that is in the world through lust. The same thing is represented in Ezekiel's description—"*A new heart* also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you an heart of flesh.'

Such are the terms employed—such is the description—let us now go on to inquire a little more particularly.

II. As to the *nature* of the change. What is intended? What it is *not* and what it *is*.

It is *not a change in the very substance of the soul*—as if my soul were taken out of my body and another soul put in its place.

It is *not a change in the constitution,* or in the faculties of a man's soul, as if it were no longer, in every sense, what it *was*—a human soul. The change is not of the faculties but of the qualities of the soul.

Nor is it morality—a reformation of the soul. It were a blasphemous thought to imagine that the Son of God speaking to Nicodemus—that high-toned, cultured ruler of the Jews,—and speaking on the most important of subjects, meant to insinuate that he did not yet know that a man should be moral.

What then *is* the change? It is an infusion of something

into the soul. In every birth there is *a germ infused* and so in this one. It is the implanting in us of a supernatural, permanent, fixed principle—something that never was in us before and never again will be absent.

It is the infusion of a new quality. If something could be infused into a man's veins that would change his blood from red to white—while still his blood remained blood—that possibly would be an illustration of this change.

It is the infusion of a new *spirit*. Fallen man has a soul and a body but the spirit in him is dead. It died in Eden. He is not therefore any longer a trinity. In the old Tabernacle there were three things: The Holy Place—that represents the body. The Holy of Holies—that represents the soul. Then there was, inside the Holy of Holies, what was called the *Shekinah*—the presence and glory of God shining out through the vail. That Shekinah was afterward withdrawn leaving the Holy of Holies empty, and so the spirit, the third part, or element in man has gone out of his soul. The new birth is the restoration of this—the infusion of a spirit born of the Spirit.

The new birth again is a change of the instincts of the soul—not of its faculties but of its *quality*—of its deepest desires, tendencies and disposition. A goat, in some respects, looks like a sheep—in size, in horns, both are small cattle—but there is a vast difference in disposition and in instincts between a goat and a sheep. One is coarse, lustful, vicious,—the other, gentle, chaste and tame. A raven and a dove are both birds and much alike in shape, but the raven loves carrion and the dove loathes it.

The new birth is the opposite of original, or inbred sin. Inbred sin does not destroy the substance of the soul, but it alters its qualities—so that the soul, before holy, becomes a depraved, polluted, sinful soul. The new birth, the opposite of this, makes the soul again holy. It brings in a new nature which contends with and replaces the flesh, the vitiated fallen nature. It is like Isaac born into the tent where there was only Ishmael before. Now Ishmael and Isaac will contend until the tent—i.e., the body falls and Ishmael is cast out.

The new birth is the giving of a new heart. We know what *that* means. We say of such a man, "He has a good,

a kind heart." We do not mean the physical organ. We say of another, "He has a hard and cruel, wicked heart." We mean that his disposition is so, that it is in him to be hard and cruel, as it is in the other man to be kind. God aims at the heart. He does not so much hate our sins as He does our sinfulness. What we hate in a serpent is not simply that he bites, but what he is.

The new birth is the communication of a life. Every child has a parent. If I am a child of God, God is my parent. We have links between the son and the father back to Adam. So in regeneration, there is a life communicated —even the very life of God who hath begotten us again unto a lively hope. We are as certainly partakers of the Divine nature by our second birth as we were of the human nature by our first birth. There is nothing fanciful about this. It is real. It is a product. "That which is born of the Spirit is spirit." It is a creature; the Holy Ghost is not a creature.

And with this new life we get its propensities and instincts. The new nature, being born of God, cannot but love God. There is a complete shifting of feelings, hopes, desires and aims and aspirations:—

Rivers to the ocean run,
Nor stay in all their course;
Fire ascending, seeks the sun,
Both speed them to their source.
So the soul that's born of God
Pants to view His glorious face;
Upward flies to His abode
To rest in His embrace.

The nature of the new birth sheds light.

III. On its necessity—"Ye *must* be born again." This is involved in the fall. By the fall, man's nature was corrupted—we may even think that a Satanic virus entered into the human constitution when the lips of Eve touched the part of the apple where the serpent had bitten. We are fallen creatures. That means that we are unspiritual creatures. Not that some have not offended against morality more seriously than others—not that some have not sinned

more deeply and terribly and damnably than others, but that all men by nature are alike unregenerate—not that some are not singularly and exceptionally beautiful and amiable and lovely. It is said that our Saviour, looking upon the Young Ruler, loved Him. He must have been loveable in some real sense of the word, if the Lord loved him, but he was not in the kingdom of God at *that* time, nor was he ever in it. Loveable and lovely, as he was, he was not born again.

The same necessity appears from the character of holiness and heaven and from the fact that a man to be happy must be in correspondence with his surroundings. I have some beautiful gold fishes at home in a glass receptacle, the gift of a dear friend. Those gold fishes enjoy themselves and give enjoyment in their own element. It is a pleasure to watch their graceful movements in the water and amid the ferns. But take them out and lay them on a golden platter exquisitely chiselled—garnished with roses,—fill the air with music, would they be happy? They would be in torture because out of congeniality and correspondence with their surroundings. So would it be with an unregenerate soul taken to heaven. The rarefied air of its holiness would be torture—its music—the constant praises of God an exquisite pain.

"A profligate in the house of prayer," says one—"a giddy worlding standing by a deathbed—a drunkard in the company of holy men, feel instinctively that they are misplaced—they have no enjoyment there. And what enjoyment could unregenerate men have in God's kingdom on earth, or in heaven? Even the outward service of the Sanctuary below is distasteful to them in proportion to its spirituality. So long as preachers keep by the pictorial and illustrative, and speak of the seasons of the year—the beautiful earth and the ancient sea, mountains and plains, rivers and lakes and fields and flowers and sun and moon and stars or treat of conduct and ethics, they comprehend the discourse and applaud it, but when the deeply spiritual and eternally important form the theme and the preaching becomes more direct, they feel restless, uneasy or listless and declare it to be dull, prosy and uninteresting. If we cannot enjoy a spiritual discourse, it must be we are lacking in the

spiritual sense—for 'the natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned.' "

But the Necessity of the new birth is put beyond inference and beyond a question by the fact that God has *said* it. Not only would God have to change His nature before He could admit us to heaven, our nature being unchanged, but He has put the ultimatum—"Except a man be born again, he cannot see the kngdom of God." What use to try to scale the battlements of Paradise when God has said, *No!*

The Nature of the new birth and its Necessity, point us away then,—in the

IV place to its *Origin,* its Author. Of course, if it be a Divine nature that is to be communicated—a nature from God, the work must be Divine.

It is not therefore effected by *Baptism,* nor by any external rite. Simon Magus was baptized—but St. Paul afterward says to him—"I perceive that thou art in the gall of bitterness and in the bond of iniquity." Nicodemus himself was circumcised which was a symbol of the new birth, but Jesus says to him: "Ye must be born again!"

Nor is the new birth a matter of *heredity.* Some men run away with the notion that because their parents and forefathers have been in the faith, *they,* therefore, are heirs of the kingdom of heaven. But grace does not run in the veins—"Think not to say within yourselves, we have Abraham to our father," is the solemn protest. Aaron Burr was the son of one of the holiest ministers who ever lived in this country. His father Aaron Burr was the first president of Princeton and his grandfather was Jonathan Edwards, yet he died an infidel and in infamy. One generation may be the very opposite and contrast to another. No, grace does not run in the veins—"which are born," says St. John, "not of blood!"

Nor is the new birth *a product of the will*—the result of effort or of resolution. A man can no more regenerate himself than he can cause himself to be born. It is a matter out of the range of human power. Can water rise above its own level? *So,* that which is born of the flesh cannot by any self-evolution become anything else. Noth-

ing can come out of us but what is in us and *that* is evil and only evil and that continually. "It is not of him that *willeth*," says St. Paul. "Which were born *not of the will of the flesh*," says St. John.

Nor does the new birth come by the will of *other men.* We have a saying that any man can lead a horse to water, but no ten men can make him drink. It is not a matter of pressure or force, nor is it a matter of persuasion. We might force a person to make a confession of faith but unless the Spirit of *God* made him willing, *our* will—brought to bear, would be nothing. It would effect only a counterfeit.

"We may listen to the preacher,
God's own truth be clearly shown;
But we need a greater teacher,
From the everlasting throne,
Application
Is the work of God alone."

See now how St. John sums up these points in the 1st chapter of his Gospel. "As many as received Him to them gave He ability ἐξουσίαν the right as well as power to become the sons of God—which were born not of blood, nor of the will of the flesh—nor of the will of man, but of God."

Men are born again OF GOD. God sovereignly interposes. Something is infused. In the salvation of every person there is an actual putting forth of Divine power whereby the dead sinner is quickened—the unwilling sinner is made willing—the desperately hard sinner has his conscience made tender and he who rejected God and despised the Gospel offer is brought to cast himself down at the feet of Jesus.

It is a *Divine* work and it is a *gracious* work. When God puts a new heart into a man it is not because he deserves a new heart—because there was anything good in his nature which could have prompted God to do it. His own love prompts him. His own mercy prompts him. Nor is it because the man cries for a new heart. No man ever yet did cry for a new heart until he had one. If you are crying for a new heart my brother, my sister—if you are seeking it *earnestly,* wistfully, tenderly—the germs of the new heart are in you already—the new heart is there.

The new birth once more is *a victorious work of grace.* When God begins the work of changing the heart, He finds everything against Him. The man rebels, he struggles against God. He is determined not to be saved if he can help it. Then God overcomes him, He melts him. The man thinks better of it. God resistlessly conquers him at last.

The new birth once more is an *instantaneous* change. It must be if it be a creation. Something is, where something was not. In one solitary instant—swifter than the lightning flash God implants in the springs of my being away down below my consciousness, the new nature. In this I am passive, then instantly I am active. I become converted. Conversion is *my* work turning to God. Regeneration is *God's* work turning me. I turn because I am turned, because I am made willing. Regeneration is the *secret cause.* Conversion is the first *overt effect.*

"Herein," one will say, "is a mystery." It is granted it is a mystery. The Scriptures declare it so. It is a change unintelligible—a change so much above our power that we cannot even understand how it is produced.

It is a birth. It is a hallowed thing to be born. Natural birth is a mystery. Spiritual birth a yet more solemn mystery.

It is a mystery. We do not understand it. No man ever yet understood it. Thank God we do not need to understand it. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit."

It is a mystery, and that drives us out of ourselves to God for its realization. It is a mystery and therefore we are not to occupy ourselves with it and pry into ourselves as if we could discover and build on the New Birth for salvation.

The New Birth we must know and own as a *fact,* but we must not build on it for peace. Not the work of the Holy Spirit within us, but Christ's work *outside* of us is the ground of our peace. We know that the operations of the Spirit are necessary but they are never set forth as that on which our peace depends. For *that*—for salvation we must look away as helpless sinners to Jesus.

Is that discouraging? How is it discouraging?

It is only discouraging in one way. It discourages us from ourselves—from clinging to *ourselves* and hoping for something from ourselves, but this does us good because it shuts us up to Christ—to trusting in Him to do for us what we cannot do for ourselves, to save us and to work a new heart in us. We are to come to Him just as we are, with the old heart, to have Him give us the new heart. He says He will do it; "A new heart will I give you," and we are to trust Him out and out to keep His word. If we do this, from that moment we are saved.

You see the entire discourse with Nicodemus—this respectable doctor—was to bring him *down*—down to see himself a lost sinner,—a sinner shut up to Jesus Christ for everything.

Then the moment poor Nicodemus saw he was *lost*—that dying as he was, with his old sinful nature, he could never see heaven—the moment he saw that, the Lord Jesus Christ pointed his eyes to the cross. He showed him how he Himself was to be lifted up as the serpent was hung on the pole; how He was to die in the sinner's place that the sinner might never die; how He was to bring in all the righteousness and all the fulness that a sinner ever will need and hang it up in His own perfect life—a satisfaction and a sacrifice—that whosoever trusted in Him should not perish.

The sinner is not to look inside of himself to see if he has got the new heart—to see if he is born again. Put your finger if you can, on a single expression that would fling poor Nicodemus back upon himself—to look into himself—to probe himself—to discover in himself right feelings—not one word of it.

"The Holy Spirit," our Saviour says, "must move upon you. That is something invisible—like the wind. You do not know how it comes—how it works—only it moves you inwardly. It moves you and gently and graciously, silently and softly draws you in the direction of Christ. You seem to wish to follow Him now. Before you did not wish—you refused and would not.

Now you are softened. Now instead of being averse you find yourself strangely inclined. God bless you, my brother, that is the new heart.

THAT is the new heart—willingness. If you should ask me I would say it is *willingness*—willingness to trust.

Mystery or no mystery, the new birth is yours if you are a believer. "Whosoever believeth that Jesus is the Christ," says this same John, "is born of God."

You are born again if you are trusting on the Lord Jesus —trusting Him wholly to save you. No matter how you came to do it or how you *come* to do it. "He that believeth on the Son hath everlasting life."

KEPT FROM FALLING.

Gal. v:4.

"Ye are fallen from grace."

The question of the perpetuity of grace is the question of a genuine Gospel. Is Grace permanent, then is the Gospel a reality. Is Grace temporary, then is the Gospel a will o' the wisp, a phantom benediction, a dream of blessedness from which one wakes, or may awake, to find himself bereft of all that raptured him—that spoke its promise to the ear but broke it to the hope.

Can a man who has real grace lose it? The answer to this question decides our religion. The Permanence of grace is the outlying bastion of the fortress of truth, the first point of attack and the point which established, obliges, secures and rivets to eternal fixedness the entire interdependent and mutually self supporting scheme or plan of salvation, which God has revealed.

Every false religion on earth denies the perpetuity of grace and makes salvation more or less dependent upon our own improvement of our advantages, our own obedience, morality, resolves, thoughts, feelings, conduct,—in one word, our efforts and our merits.

The one differentiating point then between the religion of the Bible and every other religion upon earth,—Christian, so called, or non-Christian—is the question whether a man gets from Christ, in conversion, a life which he can lose again or whether the life received by faith is life eternal, an absolute inamissible grace.

I have been led to touch on this question to-day from the fact that the Sunday School lesson brings it before us. Nothing can be more profitable, either, than the discussion of this very question if the Spirit of God shall give us His help—nothing more likely to produce the effect we desire, that is the impartment of true and indelible grace to unborn, unsanctified souls. The Spirit of God applies truth as truth is laid home.

Let us consider then,

I. What is meant by St. Paul when he says, "Ye are fallen from grace?"

II. The proof that no one ever did, or ever can fall from saving and actual grace.

III. The natural and comforting and encouraging conclusions which such a fact is well intended to impress.

I. What is meant by St. Paul when he says, "Ye are fallen from grace?"

1. It is not meant that the Galatians had fallen from actual grace because, in that case, St. Paul would not have written to them at all; still less would he have addressed them as Brethren—rather would he have written *about* them, pointing to them as he does to Hymenaeus, Philetus and Demas, as to a fearful example. Never would he have addressed them in any language of Christian recognition or hope, for in other places he teaches us that it is *impossible* for those, once enlightened, if they fall away, ever to be renewed again unto repentance, and that for those who sin wilfully there remaineth no more sacrifice for sins. *Impossible* would have been written across the record of the Galatians had they fallen from actual grace and that would have ended it.

But more: the context shows that St. Paul is not speaking to individuals in this Epistle, but to the church at large which had become ritualistic, and was now teaching that something more than the simple Blood and Righteousness of Christ was needed in order to justification before God. Certain false clerics had been instructing the Galatians that the Sacraments, as circumcision, were assistants to justification, and that the keeping of the commandments, the law, was a help, and that a regard for certain fasts and feasts and other festivals of the Church would be useful. All these things, the Apostle signalizes when he says, "I testify to every man circumcised among you that if he commences in that way he is a debtor to do the whole law; and again: "In that case," my brother, "you are under a curse, for as many as are of the works of the law, and you are, are under the curse; I am afraid of you—ye observe days and months and times and years. Christ is become of no

effect unto you, whosoever of you are justified by the law, ye are fallen from grace."

What he means to say, and it is clear as sunbeams that he means to say it, is this, *"You have abandoned your platform.* You have dropped upon a lower level. You have left the high and cloudless and out and out position of justification by the Merits, Blood and Righteousness of Jesus Christ alone. Say what you please of the beauty and the attractiveness of your religion, ye are fallen from grace.

You see St. Paul feels about this matter precisely as every Evangelical, Reformed and Puritan preacher has felt about it from St. Paul's day to this, viz.: that the question of our relation to God is just the one question of *Christ only,* or of Christ and *something else along with Christ,* as our answer and trust in the presence of the justice of God.

Rome says, it is Christ and then, *through* Christ, what we ourselves may bring. Paganism says, it is what we ourselves may bring without any Christ. In both cases, what we ourselves may bring, enters in as a factor. "If that be so," says St. Paul, "you have dropped from the ground of an out and out Gospel. If it be of grace, what have works to do with it anyhow? If it be of works, in any sense whatever, grace is no more grace."

Now, adds the Apostle, "Stop right where you are, or you will bring down the curse of God on you." Did the Galatians stop? They did not. They received with bland and smiling incredulity the warnings of the Apostle. They kept right on, for ritualism is an itching gangrene which increases like an eczema unto more ungodliness. Galatia kept right on, and the scourge upon the Eastern church proves the awful solemnity of this *caveat* of the Apostle. The Turk is a witness. God hates idolatry, and ritualism is an incipient worship of idols—it is something else beside Christ—something added to Christ. That is the trend of to-day, and the current is fast setting in with a sweep which is all but resistless. The crucifix, after 300 years of a reformed religion, has again been set up in St. Paul's. The altar is again erected. The mosaics of medievalism are steadily being replaced. The mass bids fair to follow. The churches of Germany move in the wake, and, unless God interpose, Protestantism in the next fifty years will lose all it received at the hands of Luther and Calvin.

Nor is the ecclesiastical side of this danger the sole one. That broader spirit of free thought which vaunts a human judgment on points of religion in preference to the divine, and which finds under simpler and more scriptural Church systems an even more convenient opportunity for corrupting the truth—for preaching the power of the natural will and a morality baptized as Christian—the "Ethics of Christianity" as it is plausibly styled and which—opposing them on the ground of "*errancy*," i. e., of erroneousness in the record, would criticise out of the Scriptures the Doctrines of Grace, and finally—in this attempt, in striking at inspiration itself would boldly lift its insolent fist in the face of any authority voiced in an external, "Thus saith the Lord!" gives, in the theological outlook, quite as much cause for alarm. "*O Foolish Galatians,*" is the called for reprimand, "who hath *bewitched* you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you."

At the point of divergence whence split these lines of departure from the simplicity which is in Christ, the doctrine of the final preservation of the saints stands firm as a rock. Maintain that doctrine, and everything is saved. Deny it, or loosen your confidence in it, and you soon slip from a shelving Arminianism into a bottomless Agnosticism—from the denial of Grace to the denial of God.

Nothing therefore can be more important than to re-insist upon that infallible safety of the believer which, irrespective of anything in us and of all human trammels, and rising above all human thoughts, is built directly on the Word of Jehovah and on the Oath of His Covenant.

II. LET US THEN SEE FROM THE SCRIPTURE THAT NO ONE EVER DID, WILL OR CAN FALL FROM ACTUAL GRACE.

What is the meaning of that proposition?

It does not mean that *seeming grace* may not be lost. "Whosoever hath not, from him shall be taken away even that which he seemeth to have." Meteors are soon spent, but fixed stars are permanent.

Nor does it mean that *initial and preparatory grace* may not fail. Plenty of blossoms give promise which do not mature into fruit.

Nor is it meant that true grace may not *suffer relapse*—that a Christian is always equal to his best experience. On the contrary, the leaves of profession may fade as in the case of St. Peter, while still faith fails not. What we maintain is, the root is still living.

Nor is it meant that *joy* and *comfort* and even *assurance*, at times, may not diminish or vanish. A man may be living, though not lively. He is a man still, though like David in Psalm 51, his bones through sin may be broken.

Nor is it meant that grace, *if left in our hands*, would not be lost. It would be lost, for we have no fountain of life in ourselves and are not our own keepers.

Nor once again, is it meant that we have *no need to persevere*, because God will preserve us. We might as sensibly argue that we have not to breathe, because God gives us breath. God perseveres in us through our own perseverance —working in us to will and to do.

The question then turns upon ACTUAL GRACE, not seeming and counterfeit grace—not some supposable grace held in reckless and careless abandonment.

The question has to do with a genuine grace imparting a new, immortal seed of life; not with a mere change for the better, but with a new birth—with a radical, thorough conversion.

What we hold and what we defend out of the Scripture, is that there never was, never will be, and never could be, such a thing as the final and total falling away of a man who had truly repented and trusted on Christ. That in every such instance a work has been done which shall stand when the earth and its works are burned up, a work as solid as God's throne, and against which the gates of hell itself cannot prevail.

The statment of the point is almost the proof of it. Such is the quick and the self-evidencing property of truth that place it in a clear and open light, and it would seem that men must acknowledge it.

The fact does not stand, however, or fall upon our perception. It is true in itself, whether we may perceive it or not. Its underlying basis is revelation—its ground is the Scripture speaking in *direct assertion*—in its statement of

the scheme of grace—in its delineation of *the character and attributes of God*—in its description of *the new nature*—and in its teaching as to *the essence of faith.* And

1. The *assertions* of Scripture, both general and special, in both Testaments. And

1st. In the Old Testament—the promise to Abraham which was unconditional: the promise to David which was unconditional: the promise to God's ancient spiritual people which was unconditional. "Israel shall be saved with an everlasting salvation; I am the Lord."

Beside these—promises which were more definite, as Isa. 54:10, "For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Isa. 59:21. "This is my covenant with them saith the Lord, my Spirit that is upon thee shall not depart out of thy mouth henceforth and forever.

Isa. 41:9, 10. "I have chosen thee, and not cast thee away. Fear thou not, for I am with thee, be not dismayed for I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Hos. 2:19. "I will betroth thee to me *forever.*

Isa. 55:3. "Incline your ear and come unto me, hear and your soul shall live, and I will make an *everlasting* covenant with you, even the *sure* mercies of David.

But the principle, thus lucidly stated, is not exclusive to the Old Testament, it even finds a more emphatic confirmation from the language of the New.

John 3:36. "He that believeth on the son hath *everlasting* life.

John 5:24. "Shall not come into condemnation, but is passed *from death* unto life.

John 11:26. "Whosoever liveth and believeth in me shall *never die.*

John 14:19. "Because I live ye shall *live also.*

Heb. 10:14. "By one offering He hath perfected *forever* them that are sanctified.

1. Cor. 1:8. "Who shall confirm you *unto the end* that ye may be blameless in the day of our Lord Jesus Christ.

1. Pet. 1:5. "*Kept* by the power of God through faith unto salvation.

John 6:39. "This is the Father's will, that of all which He hath given me I should *lose nothing.*

John 17:12. "None of them is lost, but the son of perdition is lost, *that the Scripture might be fulfilled.*

Rom. 8:30. "Whom He *justified,* them He also *glorified.*

Rom. 8:39. "Nor height nor depth nor any other creature shall be *able to separate* us from the love of God which is in Christ Jesus our Lord.

Phil. 1:6. "Being confident of this very thing that He which hath begun a good work in you will *perform* it until the day of Jesus Christ.

1. Peter 1:23. "Being born again not of *corruptible* seed but of *in*corruptible.

1. John 3:9. "His seed *remaineth* in him.

Heb. 13:5. "For He hath said, I will never leave thee nor forsake thee."

John 10:27, 30. "My sheep hear my voice and I know them, and they follow me, and I give unto them Eternal Life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one."

Our Lord here begins with the distinguishing work of the Spirit in drawing some, and not others, under the Gospel. "My *sheep* hear my voice. The goats are not drawn, but the sheep hear and follow. "And I give unto them eternal life, i. e. *life which runs into eternity, and they shall never perish,*" i. e. they shall not fall away of themselves by inherent weakness, "nor shall any man pluck them out of my hand. Do you believe my Divinity? Do you believe I am speaking as God and not man? I appeal in such case to the Covenant, my Father which gave them Me is greater than all and none shall be able to pluck them out of His hand. I and my Father are one."

It is impossible, my brother, for the human tongue to state this doctrine if it be not stated in these words of Christ.

In the first place the Life referred to is a *gift.* It comes as no reward of merit or of service. It comes as the free will and motion of God. It comes irrespective of badness or goodness. Why then should it ever be taken away?

In the second place, *I continue to give.* The Greek verb denotes progress in action. I fund it out as from a spring. It is a hidden life in me, in God.

Then third. *It is eternal.* It is a solecism in terms to say that eternal may be for a time.

Then fourth. *They shall not perish.* Point to one saint that ever did perish and you convict the Redeemer of men of a lie. The sweep of this sentence is thus seen to include all contingencies. They shall never perish! What not if severely tempted? They shall never perish. What not if they backslide? They shall never perish. But if they continue in backsliding and die so? Ah, they shall never do that. They never shall perish. You must not suppose what never can occur.

"None shall pluck them," says Jesus, to clinch it, *"out of my hand."*

Yes, but they may slip out, thinks one. How can they slip out if they are *engraven,* and Isa. 49:16 says, "I have graven thee upon the palms of my hands." Tattooed with a nail-print—written through and through the palm of Christ is the name of every believer. Around that hand of Christ is clasped the hand of the Father. A double handed, triple handed safety then has each one of us. First, Christ's hand, then God's hand, then the Holy Ghost's hand as great confirming witness. Immutability is thus the everlasting portion of the saints.

"If Jesus is ours, we have a true friend,
Whose goodness endures the same to the end.
Our comforts may vary, our frames may decline,
We cannot miscarry, our aid is Divine.
The hills may depart, and the mountains remove,
But faithful art Thou, O Fountain of love!
The Father has graven our names on His hands,
Our record in heaven eternally stands."

Such are some of the direct and positive assertions of the Bible. Scores, hundreds, thousands more might be added,

several of which, it may be, suggest themselves to you as even more pertinent, but these must suffice. There are axioms in every science, in algebra, in physics—so in theology. Always, then, let us abide by this axiom, *One positive statement is final.*

But it has been objected; Other Scriptures seem to look otherwise.

We may reply. What *seems* is nothing, our final authority is the plain direct assertion. It is asserted that the saint cannot fall away; it is never asserted that he can.

Again, we may reply. The subjunctive can never annul the indicative mode. For example, God says in Ps. 125, "They that trust in the Lord shall be as Mt. Zion, which cannot be moved, but abideth forever." In Ps. 11:3 we read, "If the foundations be removed, what can the righteous do?" In one place it says the foundations cannot be removed, in another place *"if."* Now will any man be so absurd as to say that the *"if"* in the second place shakes the foundations?

An *"if"* is nothing but an "if"—a mere supposition employed as a caution or for some other wise purpose; but a mere supposition can never affect a certain and positive fact.

The Scripture says: "If any man destroy the temple of God." "Lest I should be a castaway." "If they fall, it is impossible," etc. What are these but wise and reasonable barriers set along the way—beacons against presumption—helps, by the alarm they sound, to a proper avoidance of those things which if persisted in would ruin, but which, by the very caution, are avoided, and the fact predicted thus secured.

I do not wish my child to trifle with the fire. I put a wire screen up which secures the child. But I do not wish it to be a security of mere mechanical restraint, and so I say, "My child do not go near the fire. People have been terribly burned by carelessness. If you should go *too* near *you* would be burned." The child believes and keeps far away from the fire. He does not even try to test the screen; *he does not risk even a scorch.* Thus is he secured, not only

by my action, but by his own humility and confidence and careful walk wrought in him through my word.

I have no time for other splendid overwhelming arguments, as from Divine Election which must fall if it be not eternal. Redemption which does not redeem if those purchased are lost. Effectual Calling, which is not effectual, if the Holy Ghost fails in His work.

Arguments as well from the omnipotence and the immutability of God—that He is able to fulfil what He has promised, and is not like infamous, dishonorable men, a promise breaker.

Arguments growing out of the essential character of the divine life infused which is immortal, a well of water springing up to everlasting life, and which can never be cut off from its spring—which has within it also an instinct like the instinct of immortality which is in every soul.

My brother, my sister, have you that instinct?—a serious question indeed. Does the New Nature in you, of itself, presage its everlasting blessedness? If not, are you sure that you have the new nature? I am not sure for you, and sure I cannot be, for

> Rivers *to the ocean run,*
> Nor stay in all their course,
> Fire ascending seeks the *sun,*
> Both speed them to their source,
> So the soul that's born of God
> Pants to see His glorious face,
> Upward flies to His abode to rest in His embrace."

If you are born again you cannot be *un*-born, and, if you are born, you have the instinct, the consciousness.

Arguments growing out of the nature of faith which rests on a promise—what promise? "Thou shalt be saved; not half-way saved, not put in a hopeful position, but honestly, out and out saved, so as to see heaven.

Now faith, in the essence, fixes on that. If I do not believe I shall be saved, I have no saving belief.

What do I believe, *what do I grasp* in the Gospel? Nothing, if I do not grasp Heaven—getting out of the ship-

wreck—coming off conqueror. That certainly is what is promised, and it is quite as certain that any man who stops short of that and believes for temporary help, or help on good behavior; or a lift toward, but not an actual positive deliverance, does not believe the promise at all. His faith is a make-believe faith—it stops short of Canaan and dies in the wilderness.

Take Abraham. Suppose he had not believed for Canaan but only for three or four days of the journey, or only for help as he used his own wits,—pioneered his own way and kept himself in the right path, who cannot see that such a faith would both have ruined Abraham and mocked at God?

Moses at Meribah broke down because he doubted for a moment whether he should after all reach Canaan. He broke down and he did not reach Canaan—his unbelief broke him down.

Israel too, when they came out of Egypt had a certain faith—an *Exodus faith,* a temporary faith, but not a *Canaan faith.* At Kadesh Barnea they all, but Joshua and Caleb, showed that they had no faith, and died in the desert.

If I do not believe God's promise I do not believe at all, and God's promise is not, "I will save you on your good behavior but I will save you anyhow. I will save you *from yourself* and see you through."

"What I believe," says old Bell in the "Covenants," is that I shall be saved by Jesus Christ—not saved if I believe, but He promises to SAVE, and I, a naked sinner, fling myself on that and take it.

And that *taking* it, is the very essence of faith, for, says Patrick Hamilton, the first Scotch martyr after the Reform, "A man cannot have faith without assurance *in* it, for *faith is a sureness.*" The very fact of faith then, essential faith, makes falling from grace an absurdity; wholly impossible. God Himself must fall from grace, if, to the life which He gives without a condition, He denies His promise, contradicts His own immutability, lets fall His purpose and His oath, quenches His own eternal spirit, annihilates His own Divine nature and dishonors the confidence put by a lost and helpless creature in Him.

III. What now are the comforts growing out of the Doctrine so confirmed.

One thing: It shows the self-consistency and the immutability of God; that we can build on Him, that He does not shift in purpose and in promise as do men.

Another thing: It shows the simple and the changeless basis of the Christian faith, i. e., GOD'S NAKED WORD, nothing *with* it, nothing short of it, nothing *but* it. He says He will save me and my children, and I stick there. "As for me this is my Covenant with them saith the Lord. My Spirit that is upon thee and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever."

We can trust that God will even bring our children back if they depart from this faith. His Covenant saves them.

Finally the chief encouragement for any lost sinner to trust in the Lord Jesus Christ is that He will do for us what we cannot do ourselves—*see us through* and finally save us.

Nay, that he saves us already, for the Gospel is not like the pope's gift of England to Philip II., if he could get it; but the Gospel is, "It is yours, the moment you trust."

"The moment a sinner believes,
And trusts on His crucified God,
Salvation at once he receives,
Redemption in full through Christ's Blood."

I preach to you feelingly—my brother on the point of trusting Christ, but anxious, troubled, fearful lest you may not "hold out." I myself have felt that same anxiety, distress and fear. When under conviction of sin, I prayed for weeks, "Lord, do not let me fall back." One day, while so praying the promise shot through my soul, "I will never leave thee nor forsake thee!" And from that hour to this I have never repeated that prayer. I left my future and my destiny in Christ's hands, and for nearly fifty years He has kept me. My life for yours, dear friend, if you will trust Him out and out just now, He will keep *you*. Do not

any longer think of keeping yourself. Do not mix it and think of Christ's keeping and your own keeping, but give all up and look to Christ alone for eternity. That is assurance, that is "the faith of God's elect." Substantial? yes, the "*substance* of things hoped for." Proof? yes, the *evidence* of things unseen. God's gift which can never break down.

WILL BELIEVERS COME INTO THE JUDGMENT?

2 Cor. v:10.

"For we must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

There is the true story of a young man who was very zealous for the honor of God upon earth and also for the salvation of souls. But, after a time, the interests of a young family and his success in the world as a man of business gradually drew away his attention to the cares of this life,—and, often, when those with whom he usually met in Christ's fellowship were assembled together for worship, he was found at home with his ledger, attending to his accounts or arranging what must be done on the morrow. This went on for several years, not however, without many secret warnings of the Holy Spirit and many open admonitions from his brethren,—until, when he was nearly forty years of age he was seized with a consumption. The time came when he was entirely laid aside and then he saw his sin and folly. "Oh," he said, "how unwise and wicked I have been. I have neglected God and have preferred what I thought was my duty to my family to my duty to God—and to the society and communion of His people,—and, although my conduct before men has been blameless, yet the last twelve years of my life are quite lost. It would have been better for me had I never lived them —for I have used them for myself and not for the Lord. I have been careful for my own things and not for the things of Jesus Christ. I shall blush when I see His face. I shall hold down my head as I go into His presence for I have deprived Him of the joy He would have had in saying to me, 'Well done, good and faithful servant.' I know He has forgiven me, but, Oh, what a loser I have been in my own soul, and I shall be a greater loser in that day of glory when the Lord returns. I shall see others coming forward in that happy day to take their crowns of reward,

and their positions in the Kingdom for faithful service done to Him on earth; but I shall have neither crown nor position, for I have allowed the present world to rob me of them. I am thankful that I am saved through His death and I know I shall be one of that favored company which will surround His throne and join in singing, 'Thou art worthy to take the book and open the seals thereof, for Thou wast slain and hast redeemed us to God through Thy blood out of every kindred and tongue and people and nation.'—I know this, but where will be my honors in that day when the saints shall begin to reign as kings and priests? I shall have no honors. I shall have a starless crown—yes I have lost my crown!"

This narrative seems to me a fitting prelude to the discussion of the question of a future judgment which is suggested by the Scripture Lessons to which we have listened.

It has been maintained by some, that the scene in the XXV of St. Matthew, is strictly and only a judgment of the living nations. It is clearly this; but the question is whether this prophetic picture of our Lord is not also a composite photograph, comprehending in a single view the principles, the stages and the subjects of Divine judgment.

Recurring to that conception of the future which has been styled telescopic, we may arrange the succession of events in the tremendously solemn transaction as follows:

Judgment begins with the Church when the Master of the house returns into the clouds of heaven. Instantly there is a separation of the wheat from the tares—of the sheep from the goats—of the wise from foolish virgins—of the Bride from the harlot. By resurrection and translation all believers dead and living are caught up in one company into the skies. By non-resurrection and by devastating judgments, the apostate living and the apostate dead are included in the other company. There is then a judgment of the CHURCH at once when Christ comes *for* His Saints. This is followed by a judgment of the living *nations* when Christ comes *with* His Saints at the beginning of the Millennium—and finally there is a judgment of the

wicked dead who were not in the First Resurrection—after the thousand years are finished.

There are thus three separate judgments—or stages of judgment. The judgment of the Church caught up into the clouds at Christ's coming. The judgment of the living Nations at His Appearing and the commencement of His Kingdom. The judgment of the wicked dead and of these only at the winding up and close of the thousand years reign when He shall deliver the Kingdom up to His Father.

The First Judgment is in heaven before the Tribunal, or as our text calls it the Bema of Christ. The second judgment is on earth before the throne of His glory. The third judgment is in space when earth and heaven have fled away, before the Great White Throne.

The same principles run through all these judgments. In all three it is equally a question of being justified by grace. In all three it is a question of proper fruits as evidences of this justification. In all three the award or the penalty is final and everlasting.

But in other respects the three judgments are diverse from each other and those who come into one do not come into the other. Take, then, if you please, these judgments in order, and

I. The judgment of the CHURCH. For we must all appear before the Bema or Tribunal of Christ." What does that mean?

Whatever it means, it can mean nothing which involves the *doom* of the believer, for,

1st. The Believer, if fallen asleep, will be raised up in glory, or, if alive and remaining when the Lord comes, will be changed into glory—That glory itself will be the stamp of our destiny. Does any one imagine that, after that, we can be shorn of that glory?—that "glory everlasting" will ever be dimmed, or interrupted or made less than everlasting? The very fact that we are raised in glory will be like the jeweler's trade mark stamped on silver which attests its genuineness wherever it may be and whatever use it may after be put to.

Besides: When we are raised up it will be in the likeness of Christ—We shall be like Him for we shall see Him

as He is. Shall we ever lose that likeness? Does not its possession preclude our ever standing before any bar to be judged as to where we belong—as to what we are? Imagine Christ standing before a bar to have it decided whether He is to go to heaven or hell. But "as He is so are we," even in *this world,* how much more in the other? Certainly this precludes our ever coming into judgment—either into that judgment described in Matt. 25, i. e., of living nations which are on the earth, for we are no longer on the earth,—or into that judgment of the wicked dead at the end of the thousand years, for what should we be doing again among the dead, especially the wicked dead, and what can be more monstrous than the notion that the spotless robes and crowns of glory which the saints have worn a thousand years shall be snatched away from them and that these joint heirs of Christ shall be dragged down from the thrones on which they have been reigning with Him and mingled in one horrid and promiscous company with those reserved unto the judgment of damnation.

But more: Besides our being raised up in glory—and in the likeness of Christ and as sharers in the reign of Christ we have.

2d. The assurance of our eternal justification now, in this present time—which assurance can never be invalidated or taken from us. "He that believeth on the Son *hath* everlasting life"—"Hath," not hopeth for it—"Hath," not waits to have it at the judgment—Hath everlasting life—i. e., a life which lasts forever—hath it now.

"By Him all that believe are justified from all things." Justification is a forensic word—it means that we have already been before the bar and there pronounced acquitted in respect to all things—"all things" takes in the whole future—Verily, verily I say unto you—He that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into judgment; but is passed from death unto life. "This is the promise which He hath promised us, even eternal life"—"Eternal life, which God, who cannot lie, promised before the world began." But

3d. We are "in heavenly places" now—shall we ever be cast out of them? Shall we be worse off after being raised and changed as in the twinkling of an eye—this corruptible

having put on incorruption and this mortal immortality? But

4. The vast majority of those who shall be caught up in the First Resurrection are in heaven now. If Paul has been with Christ for hundreds of years, how absurd to imagine it has yet to be decided whether he is fit to be there. But,

5. The Resurrection of Believers is that of the "*just*"—of those who have already been judged and acquitted—judged in the Person of Christ who has stood for them—who has met their every liability—who has brought in for them everlasting righteousness—Who is "the Lord our Righteousness."

On what ground then, is the believer, hereafter, at any Tribunal,—I mean for his destiny—to be judged? Not on the ground of his sins for they have been blotted out. Not on the ground of his works for he has renounced them. The Blood of Christ is the ground he stands on—the Obedience of Christ—His merit is his only plea. Is it not evident then, that any judgment of him for eternal destiny must be a judgment of Christ Himself who represents him?—that every accusation laid to the charge of God's elect is, in fact, an accusation laid against the very Judge who sits upon the throne?

Justice satisfied already—Pardon granted already—Heaven purchased and promised already—how certain beyond all other either natural or moral certainties beside, stands luminous the fact that "there is therefore *now* no condemnation to them that are in Christ Jesus." But

6. And further—the church, throughout the Scriptures is represented as a Bride. This is the figure which meets us at every turn of the two Testaments from Genesis to Revelation. It is the one great type of Scripture. This is the meaning of Eve in Eden taken from Adam's side and presented to her husband. It is the meaning of Asenath married to Joseph in the time of his rejection by his brethren. It is the meaning of the Song of Solomon.

The coming of the Lord Jesus is the Coming of a Lover for a loved one—of a Bridegroom for a Bride—Surely a joyous event and one not to be marred by the putting of that loved one, that Bride, into a prisoner's dock to be tried for her life on Criminal Charges. It is not a ques-

tion of examining her Marriage Certificate, while she stands trembling like a culprit to see whether she is to be cast off forever, or not.

The Coming of the Lord Jesus is everywhere represented as a *Glad Event*—an event to be longed for—to be hastened by our prayers—to be anticipated with supremest joy. We are to comfort one another with the assurance that our Lord will quickly come—We are to love His appearing. "I go to prepare a place for you," He says, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Can happiness itself crave more? "And to you who are troubled" —not more trouble—but *"rest* with us," says St. Paul, "when the Lord Jesus shall be revealed from heaven with His mighty angels." And

7. The very character and being of God are at stake in this question of a Judgment for the destiny of the believer. If the believer is not saved, he loses his *soul,* but God loses His *honor.* But

8, and to conclude the argument, the word *βῆμα,* translated judgment seat—a very different word from the word "throne," seems to shed some light upon the scene depicted in our text. "For we shall all appear before the Bema, the Tribunal of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

There will therefore be a judgment of the Church, but not for destiny—but for adjustment. Not for Heaven and Hell, but for *Reward* or *Loss* according to our works, and for position—higher or lower, in the Kingdom.

The First Resurrection, is, as we have seen, *itself* the award of life, and they who now stand in their risen and immortal bodies have passed beyond all possible inquisition concerning the inheritance of life eternal. But into a strict and solemn investigation of their *works* they do now, undoubtedly come—for, at length, that Scripture is fulfilled: Every man's work shall be manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Many—it is to be feared, will stand before the Lord in that day, who are saved but unrewarded, redeemed but not "recompensed at

the resurrection of the just,"—their works burned up as worthless but "themselves saved but so as by fire." But to such as have borne the cross and endured *hardness* this is the time of reward: "Behold I come quickly and thy reward is with Me, *to give to every man according as his work shall be.*" And this recompense will consist not only in vague and transcendental joys of song and rapture and repose, but in actual, tangible and splendid emoluments and honors. That repeated strain in the parable of the talents, "Well done, good and faithful servant, thou hast been faithful over a few things, *I will make thee ruler over many things*"—and in that other parable of the Pounds. "Have thou authority over 10 cities"—"Be thou over 5 cities" would seem to indicate and not obscurely the nature of the Saint's inheritance. Reigning with Christ over the earth, throughout the millennium, their rank in His manifested kingdom, will be according to their faithfulness now during the time of His absence. In the judgment of the nations which follows and is described in Matt. xxv, they will be associated with their Lord. "Do ye not know that the saints shall judge the world?"—and, in the degree of their nearness to Him in honor and authority will consist the greatness of their reward.

Twenty years ago, I saw in the Palace of Versailles that immortal painting by David, "Napoleon distributing the eagles to his victorious army." Napoleon has risen from his throne in all the splendor of imperial vestments. In his left hand he grasps a sheaf of standards tipped with golden eagles of graduated sizes; with his right, he presents them, one by one, to the successful generals whose fidelity he would reward. How they rush forward eagerly—both arms outstretched. Each standard carries with it a title—"Duke of Marengo"—"Duke of Mantua"—of "Wagram"—"Count of Jena"—"Count of Austerlitz"—the battlefields where each has specially distinguished himself. Nothing could be more animated—more replete with enthusiasim, than the scene. After 20 years it is as vivid to me in its figures and its coloring as when I looked upon it spellbond, at the first. Of course it was not a question of being put out of Napoleon's army. It was a question of *promotion,* or rank, of honor; of higher or lower, of greater or less.

We can well understand that in the judgment of which we now speak, the Lord will not ask; "Are you a believer?" for the glorious throng before Him will be composed of none but such as have been saved for time and eternity. But the question will be, "What have you *done* for Me?" For, how many Christians are there who overlook the obligation to work—to spend themselves—to sacrifice for Jesus Christ,—who seem willing to make of Him a mere convenience? Who live as if they had no other care than to get their souls saved and make sure of going to heaven when they die. Who do not appear to know that when they were saved by grace, they were "created unto good works which God hath before ordained that we should walk in them."

Salvation in its everlasting fulness is, no doubt, the gift of God. He who believes on the Lord Jesus Christ is on the foundation—but how does he build upon that foundation? Is it gold, silver, precious stones, or is it *wood, hay, stubble?* "The day shall declare it, for the fire shall try every man's work of what sort it is."

Not only the quantity of our works but their quality will then be sifted. For example, if a believer works merely because he loves to work, or because he thinks he ought to work; or if he labors at something he has set *himself* to do—then, even though he call upon the Lord to help him, yet his works will fail—they will not stand the test—they will be counted as wood, hay or stubble—because they proceed from motives which originate in self. On the other hand, if a believer is constrained by the love of God—if his work is in accordance with God's will and in obedience to His Word it will be successful. And inasmuch as it is done not by him but by the Lord Himself, though by his instrumentality, it will be reckoned as gold, silver, precious stones and rewarded accordingly. The Lord's work must be done by the Lord Himself—not by us with His help, but by Him through us. A distinction which implies a vast difference.

The word "Bema" or "Judge's Stand" helps us to reproduce the thought of the Apostle. The words of our text were written to the Corinthians who were familiar with the Isthmian games celebrated once in three years near

their city. It was open to them, at that time, and it was their pride and joy to run together in a race that they might obtain a laurel crown. When the race was concluded the competitors had to appear before the chair of the president of the games in order to receive the prize. In like manner they who run the Christian race must appear before the Bema or Judgment seat of Christ to receive their crown of reward.

The business which we have before us, therefore, is the running of the Christian race. "All run" says the Apostle, "but one receiveth the prize. So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown but we an incorruptible. I therefore so run not as uncertainly—but I keep under my body and bring it into subjection. I keep it in training trim—lest by any means when I have preached to others I myself should be ἀδόκιμος—disapproved of—left out as unworthy from the honor list.

To put the distinction between the judgment of the Church and the after judgments of the world in even clearer light, if possible, let me remind you that two characters may be united in the same person. The judge may also be a father. We can imagine the case of such a judge who, having been absent on official business, returns to his home. On his return, nothing would be more natural than that he should inquire into the affairs of his household and the conduct of his children during his absence. But this investigation would be very differently conducted, and his conclusion would be guided by very different principles from the trials and decisions of the Court over which, to-morrow, he will preside. A father's love might graciously recognize the love of a child in an act in itself insignificant,—and he might acknowledge it and reward it in terms which seemed altogether disproportioned. In short, what would be most apparent throughout would be a father's grace and love, whose commendation would very often take his faithful children by surprise, and whose censure would melt the heart of the unfaithful by the impression of the love which uttered it. All this would be changed when on the morrow he took his sent, in his official robes, upon the bench to

deal without fear or favor with the offenders who were placed at the bar in strict accordance with the laws of the land. And those who had witnessed his gracious tenderness in the one case might have difficulty in recognizing the same man in the other—when the sternness of the judge made him a terror to all evil doers.

A father looking into and rewarding or censuring the conduct of his children—a bridegroom listening to the blushing confessions of his bride—these are very different in their character and aspect from

"A God in grandeur and a world on fire!"

Let us now pass from the judgment of the Church in the clouds—

II. To the judgment of the *nations,* described in Matt. xxv.

After the Church is gone, caught up, Anti-Christ will be fully revealed and that will usher in the greatest tribulation that will ever be known on the earth and this will be followed by our Lord's coming to the earth, when the first judgment of the wicked will take place—which, must now engage our attention—and

1. It is a judgment of the *living* only—not of the dead or of the risen. There is not a dead person in it. It is a judgment not of the Church, but of all *nations.* It is a judgment in which there are 2 classes, the saved and the lost; not like the judgment of the Church in which all are saved but some so as by fire.

It is undoubtedly the judgment of what the Scripture denominates the "quick." "who shall judge both the quick and the dead." This is the *judgment of the quick* or of the living. There is not a hint of a dead person in it.

The event referred to is undobutedly that predicted by the prophets Zechariah and Joel. "The Lord my God shall come and all the saints with Thee. His feet shall stand upon the Mount of Olives. Assemble yourselves and come all ye Gentiles—gather yourselves together and come up to the Valley of Jehoshaphat for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe. Come get you down for their wickedness is great. Multitudes, multitudes in the valley of decision—for the

Day of the LORD is near in the valley of decision. The Lord shall roar out of Zion and utter His voice from Jerusalem, and the heavens and the earth shall shake—but the LORD will be the hope of His people and the strength of the children of Israel."

The judgment is of the nations. It is the Stone falling on the toes of the great image. It will be upon the nations gathered at Jerusalem that He will alight in His appearing.

There are 3 parties in this judgment as you will observe . The *sheep* or those who have stood out and have not received the mark of the beast—the *goats* or sympathizers with Anti-Christ,—and the *brethren,* or the Jews who have been used, after the Church's departure, to publish and stand for the truth. The manner in which Christ's messengers have been treated will test the real feelings of both goats and sheep. A straw will show which way the wind blows and a light straw more readily than a heavy one. It will be a day in which the thoughts of many hearts will be revealed, and in which judgment will be pronounced upon men according to their omissions—according to what they did not do—to what they lacked. Men will expostulate. They will say, "When saw we *Thee* an hungered." The reply will be—*"What one positive act have* you ever done for My sake, My glory alone? Did you confess Me? Did you refuse to hold fellowship with or apologize for the ungodly? Did you put yourself in any way of pain, or loss, or persecution or opprobrium for My sake? Were you out and out in the support of My messengers?"

The judgment, in answer to these questions, will be final. There is no appeal—there never can be. The condemned, whatever their pretences and whatever their professions were unregenerate men. They did not love the Lord Jesus Christ enough to suffer for Him and that is evident.

After this and a thousand years later comes the

III. Judgment—that of the dead and *of the dead only.* This judgment is described in Rev. xx and occurs at the close, as Matt. xxv does at the beginning, of the thousand years reign. It is the judgment of the "rest of the dead"—of the dead out of Christ—who "lived not until the thousand years are finished." For as the coming forth of the right-

eous from the tomb in the First Resurrection is their open acquittal and vindication before the universe, so the non-resurrection of the wicked is their silent condemnation—which silent condemnation, however, must be made public and visible at the Second Resurrection and before the Great White Throne.

The judgment scene of Rev. xx is not that of Matt. xxv, but differs from it in these among other particulars.

1. Matt. xxv is at the appearing of Christ—Rev. xx is at the end of the millennium when He delivers up the kingdom.

2. Matt. xxv is a judgment before Christ on the throne of His glory—Rev. xx is before God in His absoluteness on the Great White Throne.

3. Matt. xxv is a judgment of the living only—Rev. xx of the dead only, not a living person in it.

4. The judgment of Matt. xxv turns on the treatment of Christ and His brethren—that of Rev. xx does not, but on sins recognized by the general conscience. They are judged out of the Books. The Book of their record—the Book of the Law and the Book of Life. The last Book is opened and their names are not found in it.

5. The judgment of Rev. xx is, as we have seen "out of the Books." In Matt. xxv no Books are mentioned.

6. In Matt. xxv the judgment is in time. In Rev. xx it is in eternity.

7. In Matt. xxv, it is on earth. In Rev. xx heaven and earth have fled away.

8. The judgment of Matt. xxv is in the valley of Jehoshaphat. That of Rev. xx is in space illimitable and when time shall be no more.

9. In Matt. xxv, the condemned depart into everlasting fire prepared for the devil and his angels. The devil is not yet there. In Rev. xx the dead are cast into the lake of fire where the devil now is—and death and hell are cast in after them—i. e. it is the last judgment that will ever pass upon men. Complete, utter and final.

Now notice: If any one should be mistaken about himself and not be in the First Resurrection and the judgment of the believer, and Church—then he *may* come into Matt. xxv, but if not that—if he dies before the second judgment

he certainly will come into this one of the Great White Throne. Not for ten thousand worlds, ten million times told would I, for one, come into it.

Oh how dreadful to miss the First Resurrection. "The man that wandereth out of the way of understanding," says Solomon, "Shall remain in the congregation of the dead."

Oh how dreadful—"who can think of it"—to stand before the Great White Throne.

Oh how dreadful! Who, with calmness, can contemplate it—to hear the sentence ringing and repeated. "Depart ye cursed into everlasting fire!"

But there is a remedy. Thank God, there is. We all know it. Let us all embrace it. Let us take advantage of the kind, the gracious, the ample provision made in the atonement and in the promise "Believe on the Lord Jesus Christ and thou shalt be saved." He who casts himself on Him shall never *be* cast into the Lake of Fire.

But if not—what then? Why then judgment does not mean the condoning of offences—the palliating of wickedness. There is no forgiveness save on the condition of repentance and the acknowledgment I have been wrong.

WATCH—THE SECOND ADVENT.

St. Matt. xxiv:42.

"Watch therefore: for ye know not what hour your Lord doth come."

The twenty-fourth chapter of St. Matthew's Gospel puts more comprehensively than any other part of Holy Scripture, the outlines of the future. These outlines are few and meagre but they are distinct and salient and must be filled in from other teachings found in both the Testaments.

The chapter is a prophecy, not a retrospect. It was not written, as the "higher criticism" has dared to insinuate, after the events referred to had taken place, for the events have only, as yet, in part taken place, and our Lord's discourse bears, in its very vagueness, the evidence that it is genuine. Had it been spoken or written after the downfall of Jerusalem, it must, inevitably, have dealt with details which would have marred and confused it. As it is, and precisely as it stands, it affords a magnificent illustration of that sublime consciousness of life and power in Christ—infinitely beyond the limits of any mere manhood—which is, itself, the disclosure of His Divinity. None but He who dwells in eternity and who knows the end from the beginning could so picture the future.

The chapter is a prophecy of the coming of the Lord in connection with the downfall of Jerusalem.

The chapter is a prophecy which the downfall of Jerusalem does not exhaust.

It is a prophecy therefore running on beyond, but which, leaving room for intervening events, gives us no ground for building on these.

It is a prophecy in which the COMING of the Lord is removed from all connection with events, and is distinguished from HIS APPEARING.

It is a prophecy in which the APPEARING, or open manifestation of the kingdom and glory of the Lord, will be preceded by certain, definite events, while His coming—which is secret—will not be.

It is a prophecy in which our knowledge of the *appearing* is for instruction and guidance; our knowledge of the *coming* for the quickening of our spiritual nature, and for readiness of soul. Let us notice, then, the future.

I. In its inspired programme for *guidance.*

II. In its solemn emphasis upon the admonition, "*Watch.*" And

I. In its inspired programme for guidance. I ask you to trace, with me FOUR LINES, like mountain ranges, running through Scripture.

1. One is *the line of the Jews* to whom were made the promises of a terrestrial kingdom. God promised to give them the Land of Canaan as a possession forever.

That possession Israel has now forfeited for a season. It is quite evident that Palestine is not in the possession of the Jew. It is quite evident that Jerusalem has been destroyed, just as our Saviour said it would be, and that since that destruction the land has lain desolate, the most desolate and barren, although by nature the mose eligible and fertile of all lands. "Jerusalem shall be trodden down of the Gentiles," we are told, "until the times of the Gentiles be fulfilled."

But although the land remains thus desolate, and the nation which rejected Jesus has been, and still is, so scattered and sifted through the earth that there is scarcely a corner of it where the Jew is not to be found, the time is coming when God's promise will be seen to be permanent. and when the Hebrew nation will go back to their own land, rebuild their temple and in glorious reversion be made the "head" of the nations, being the "tail" no more.

The scriptural reasons which we have for believing this—and we have none but scriptural reasons, since we are now dealing with a subject known only to God, the matter only of His special revelation—the scriptural reasons for believing that Israel will yet return to, and possess in perpetuity the Land of Promise, are,

First—The Promise itself, which is most explicit. "As for Me," God says to Abraham, "I will establish my cove-

nant between Me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the *land* wherein thou art a stranger, all the land of Canaan, for an everlasting possession." This promise is absolute. It is unconditional. It was renewed again to Isaac and again to Jacob. It runs through the Old Testament. Should the promise of a terrestrial land to Israel be broken, what guarantee have we that *any* promise of God will be kept? If the earthly Canaan is not sure to the earthly seed how is the Heavenly Canaan sure to the Heavenly Seed? If Israel can fall totally and finally from grace, why not the believer fall totally and finally from grace? Again: if God will restore the Jew—however, for a time, He may seem to abandon him—then He will restore any man in covenant with him, whatever may be his backslidings. We know that Christ's sheep cannot perish, that eternal life cannot die, and that God has promised "I will heal their backslidings." In like manner, God has promised to restore Israel to the literal Canaan once given to their fathers for an inheritance.

We find this promise in language which declares that God will a *"second time"* restore His people—this time not partially and from Babylon alone but in all the tribes and from all lands—from Egypt—from Cush or Ethiopia—from Elam or Persia—from Shinar—from Hamath and from the very islands of the sea. "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

We find the promise in the prediction that the enmity between the two great divisions—the ten tribes and the two tribes shall depart—"Ephraim shall not envy Judah and Judah shall not vex Ephraim—" in the prediction that these two great divisions Joseph and Judah shall be united as two sticks which become one stick and that they shall have one king over them and not, any longer, be two nations.

We find the promise in the description of the Temple which is to be rebuilt—the plan of which—given in Ezekiel xl to xlv, is different from that of any former temple ever built on Mt. Moriah—a temple nine miles square, all its specifications being minute and exact.

We find the promise in the future division of the land among the tribes, a totally different arrangement from that of ancient times.

We find the promise in the fact that the land of Palestine is to be geographically changed—so as to make Jerusalem a seaport—water flowing from the Mediterranean into the Dead Sea, 1,300 feet lower in its level, through a grand canal which shall pass from Ascalon through Jerusalem and so down through the Dead Sea and the Red Sea into the Indian Ocean. "And it shall be in that day that living waters shall go out from Jerusalem—half of them toward the former sea and half of them toward the hinder sea—in summer and in winter shall it be—*i. e.* there shall be no check to navigation through shrinkage or freezing.

We find this promise in the prediction that Gog and Magog and the nations of the North shall yet come up against the beloved city and that God will there destroy them.

2. The second line in the Programme of Prophecy is *that of the Antichrist.* The Book of Daniel gives us a graphic description of the Progress of Empire during the period of Israel's rejection. That rejection began with the captivity under Nebuchadnezzar and became final at the downfall of Jerusalem.

The period of the Jewish rejection is termed, by the Scripture, "the times of the Gentiles." It begins with a head of gold in Babylon—runs down into arms of silver in Medo-Persia, into thighs of brass in Greece, and into legs of iron and feet and toes of miry clay in the Roman dominion, broken up and divided into the ten kingdoms of mediæval and modern Europe.

In the midst of these ten kingdoms, Daniel describes the emergence of a power partly religious and partly secular, styled the "Little Horn." This Little Horn shall speak great words against the Most High and shall make war with the saints and prevail against them.

In II Thess. 2: we have a more particular description "For the mystery of iniquity doth already work, only He who now letteth will let until He be taken out of the way. And then shall that Wicked One be revealed whom the

Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

We are told in the word of God that notwithstanding the First Advent of the Messiah and the glorious light of the Gospel which shall be preached as a witness unto all nations—there shall nevertheless proceed a steady apostasy—from small germs developing in larger germs until it comes to full bud and flower in the Beast of Revelation xiii and xvii. "The ten horns which thou sawest are ten kings. These have one mind and shall give their power and strength unto the Beast. These shall make war with the Lamb and the Lamb shall overcome them for He is the Lord of lords and King of kings."

"The mystery of iniquity says the Apostle, doth already work. It was working in the Gnostic heresies of the Apostle's day. It has been working ever since, and, more alarmingly than ever, is it working now at the close of a century of revival in which the Church of God has shown her greatest propagandist power. One has only to ask the men of hoary heads among us, "What is the state of things as regards the truth of God in this and in other Protestant lands compared with 50 years ago?" We know that the very scriptures of truth have been undermined in our land. We know that the principles assumed as fundamental by our fathers have been openly, unblushingly and with ridicule, and worse than all, with large support of public sentiment, assailed. We know that people calling themselves religious, do not hesitate to disseminate doctrines which not only set the soul in array against God and the revelation of God, but the sexes in array against each other and against the Divine Constitution of the social fabric which makes each man the head of his own house and places children in subordination. We know that the Anarchic and subversive spirit is abroad, that, beginning with the very leaders whom we had a right to trust would be *conservators* of the truth, the axe of modern, so called, scientific criticism has been chopping away—first the underpinning of Revelation, then of the Church, then of society and preparing, in the rapid shifting of opinion and of events, for the Politico-religious crisis which is upon us. It looks as if the leveling principle would run its length and that then a reaction will set in in

which a grand system of Imperialism—a Throne with ten thrones under it, will constitute the mighty pyramid which will sustain the Antichrist.

I do not deny the presence of this principle in the Papacy, but the son of perdition is something far more advanced than anything which has yet sprung from the waves of the Tiber. The Bible prepares us for a more terrible Personage than any Hildebrand or Leo. It ominously points to a Prince of Rosh, of Meshech and Tubal—of Russia, Moscow and Tobolsk who shall yet succeed in blending all systems religious and secular in one and between whom and the restored Jewish people will be fought out that great Armageddon in the midst of which, and in the moment of his victory, the Lord Jesus, suddenly appearing, in His mighty advent, shall consume him with the spirit of His mouth and destroy him with the brightness of His coming.

3. The third line is *that of the Millennium.*

The Bible—from one end to the other—puts the Golden Age, not back in the dawn-light of Creation but *forward* in the fulness of the times—not behind us in Eden but before us in the blessedness of a paradise regained—in which a king shall rule in judgment and princes in righteousness and when the earth shall be filled with the knowledge of the Lord and the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. The scripture teaches that all changes however apparently adverse and marked by bloodshed, cruelty and deterioration are—like a tide which, on the whole, advances—even though its individual waves fall back—surely although slowly preparing the way of that final stage, Millennium.

When shall this blessed Millennium begin? The scripture makes this clear in its doctrine of the First Resurrection. There are to be *two resurrections,* as our Saviour teaches—one of the just and another of the unjust. The First Resurrection is of believers only—the Lord shall descend from heaven with a shout, with the voice of the Archangel and of the trump of God and *the dead in Christ shall rise first."*

The Second Resurrection—that of the rest of the dead

and of the "unjust"—will take place a thousand years later, *i. e.* at the close of the Millennium. "But the rest of the dead lived not until the thousand years were finished."

It is evident that the Millennium cannot occur before the First Resurrection because then those who have died in the Lord cannot partake in it. But they must partake in it for "I saw thrones and they sat on them, and judgment was given unto them—and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God and which had not worshipped the Beast neither his image, neither had received his mark in their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. This is the first resurrection. Blessed and holy is he that hath part in the First Resurrection—on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years."

It is equally evident from what has been seen before, viz., from the continual progress of apostasy and evil in the world, that there can be no Millennium before the destruction of Antichrist. There can be no Millennium with an Antichrist in it, or an Antichrist to end it. Antichrist is destroyed before the Millennium begins.

It is evident again that the Millennium cannot begin until Satan is bound. There can be no Millennium with the devil the Prince of the world and the power of the air as he is at present. He must be bound and we are told that this binding will be at the beginning of the thousand years and will last until they are over. "And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and bound him a thousand years. And when the thousand years are expired Satan shall be loosed out of his prison."

The Millennium must come before the world can be converted—for the scriptures, so far from promising us a Millennium of universal righteousness before Christ comes, invariably represent the world as abounding if not growing in wickedness down to the very moment of His coming. Wheat and tares shall grow together until the harvest—wicked men and seducers shall wax worse and worse,—

When the Son of Man Cometh shall He find faith on the earth? As Matthew Henry puts it, "So long as the present age continues there will be in it such a mixture as we now see." We long to see all wheat and no tares in Gold's field —but it will not be till the time of ingathering. Till the winnowing day comes, both must "grow together until the harvest." "Without doubt," says Cotton Mather, "the kingdoms of this world will not become the kingdoms of God and of His Christ, before the preordained time in which the reward shall be given to the servants of God. They who expect the rest promised for the Church of God to be found anywhere but in the new earth or any happy times for the Church in the world which still has death and sin in it—*these do err* not knowing the scriptures nor the kingdom of God."

The explicit teaching of St. James in the fifteenth of the Acts is that the object of this present dispensation is not the conversion of the world but the preaching of the Gospel as a witness to all nations that God may take out of them a people for his name. When this people have been "taken out" and the Holy Ghost who now letteth or hindereth has been withdrawn then iniquity will come in like a flood—all barriers will go—the Antichrist will be revealed—the great Tribulation will follow—the Jews who survive it will be converted by the appearing of the Messiah, "they shall look on Him whom they have pierced"—the Antichrist will be destroyed—Satan bound, and in a new earth in which the entire creation shall again return to pristine loveliness.

"On David's throne shall David"s offspring reign
And the dry bones be warm with life again
Ten thousand harps attune the mystic song
Ten thousand thousand saints the strain prolong,—
Worthy the Lamb! Omnipotent to save
Who died, who lives, triumphant o'er the grave.

Oh, scenes surpassing fable, and yet true!
Scenes of accomplished bliss! Which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretastes of the joy."

4. The fourth line is *that of the Church* which, through

the course of the ages, is divided into the invisible and visible, The visible church in the Old Testament was that which called on the name of the Lord with Seth—went through the deluge with Noah—was summoned out of Ur of the Chaldees with Abraham. To this visible church pertained the Oracles of God—the Sacrificial Altar—the glory—the Covenants—circumcision, the giving of the Law—an external service and a worldly sanctuary. "Yet," says the Apostle, "all are not Israel that are of Israel—that is they which are the children of the flesh, these are not the children of God, but the children of promise are counted for the seed." In another place, he says: "They which are of *faith—i. e.* true believers—the same are the children of Abraham."

The ancient church, we know apostatized. In this very context our Lord says, "Behold your house is left unto you desolate."

In the New Testament the same distinction of invisible and visible church is kept up. "I speak not of you all, I know whom I have chosen." "Not every one that saith unto Me, Lord! Lord! shall enter the kingdom of heaven." Wheat and tares grow together. Wise and foolish virgins wake together at the midnight cry. The apostolic church had in it such men as Judas, Simon Magus, Demas, Diotrephes, as well as Peter, Barnabas, and James, and John.

And as the Jewish church apostatized in its dispensation, *so,* we are informed, the Christian church will apostatize in ours. The 2d and 3d chapters of the Revelation give us the seven stages of this apostasy. Ephesus, or the Apostolic church, loses its first love. Smyrna, the church of the ten persecutions—of the martyrdom follows. Then Pergamos, "the high tower"—the church lifted up under Constantine. Then Thyatira, the woman Jezebel—idolatrous Rome before the Reformation. Then Sardis—Protestantism, in which, under large profession, the remnant walk in white. Then Philadelphia, or the open door of Foreign Missions. Finally relaxation, sluggishness, indifference—Laodicea which Christ, standing at the door, spews out of his mouth.

The same *downward* career of the present dispensation is given in the Seven Parables of Matthew xiii. The sower sows the seed with various result. Then the tares come in,

Then the mustard tree flourishes until it gathers in all sorts of birds. Then the false woman hides the leaven of corruption in the pure meal of gospel truth until the whole is leavened. Then the question comes to be that of a treasure *hidden* in the field; of a pearl to be painfully sought out by the purchaser. Finally, the drawing in of the net and the casting of the bad away.

In the midst of all this,

THE HOPE OF THE TRUE AND INVISIBLE CHURCH IS FIXED ON ONE EVENT, THE COMING OF THE LORD JESUS, WHICH COMING MAY BE AT ANY MOMENT. When Christ comes the invisible church will be caught up out of the midst of the visible. It will be a secret rapture. "Two shall be in the field, one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left."

It will be a secret rapture—quiet, noiseless, sudden as the step of a thief in the night. All that the world will know will be that multitudes at once have gone. The extras will advertise in the streets, "Universal consternation—remarkable disappearances. Such and such ministers are missing. Such and such business men are not to be found. Such and such women of high and low position have left their places vacant."

The next Sunday the fashionable churches will show certain of their seats empty. In smaller, more devoted churches, the majority will be gone—only a remnant left.

For some days nothing else can be talked about. Excitement will become tremendous. Then reaction will set in. Philosophers and rationalizing ministers will begin to account for the phenomenon on scientific principles. The world will resume its occupations. Money will close up the breach in the churches. Only a few here and there will wake up and say—"It is too late! I am left out. My godly relations have gone—the Spirit of God has departed. The reign of evil unchecked has begun. Foolish Virgins—Foolish Virgins! we have slept away our day of grace. It is too late!"

This is not the appearing—the επιφανεια—the advent and open manifestation of Christ in which he returns with

His saints on white horses for the destruction of Antichrist.

This is antecedent—the *παρουσία*, the coming of Christ for His saints—not His coming with them. "For the Lord shall descend with a *κελευσμα* —a peculiar and familiar call —with a *φωνη* or voice which shall awaken the sleeper—with a rallying note like the repeating echoes of a bugle—and "the dead in Christ shall rise first. Then we which are alive and remain shall be caught up"—like Enoch and Elijah—"together with them into the clouds to meet the Lord in the air and so shall we be ever with the Lord."

All the scenes of the Apocalypse—from the fourth chapter where St. John looks through a door into heaven and sees the elders and the marriage banquet and the coming forth of the armies of the saints on white horses, occur *after* this. We look down upon the scenes of the great tribulation from heaven.

Such is the programme of the future, which, without stopping to gratify curiosity, gives all the information required for our practical guidance, while it *focalizes* that information upon a single bright point before us—laying emphasis upon the admonition—"*watch.*" That is the

II point—*Watch!* The coming of the Lord is the sum and substance of the Bible. If we turn to the Old Testament we shall find this coming in glory placed along with His suffering *always*. We never read about the first coming of the Lord Jesus in the Old Testament without reading of the second—and although we do read about the second without the first, never do we read about the first without the second.

In the New Testament one verse in every thirty emphasizes the immediate coming of the Lord. The Apocalypse is built upon it.

In Thessalonians 1:9 we have the entire process of salvation summed up in just two things, "Ye were *delivered from dead idols*, to serve the living God; and, *to wait the coming of His Son from heaven.*"

The only right attitude of a believer, as pictured to us in the scripture is that of waiting,—of being intent. "Watch ye therefore for ye know not what hour your Lord doth come!" "Blessed are those servants whom the Lord when

He cometh shall find watching." "Watch ye therefore for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning Lest coming suddenly He find you sleeping. And what I say unto you I say unto all, watch!"

We are to watch constantly, hourly, momently—for there is no event to intervene before the coming of the Lord for His saints. The events spoken of—the return of the Jews, etc., have nothing to do with His secret coming for His people, but only with His subsequent appearing. The conversion of the world has nothing to do with it—for that is *after,* not before, His appearing. In regard to this whole argument we may lay it down as a conclusion that if—in looking for any event it is known that other subordinate events must intervene, it will be impossible for us to fix our eyes immediately and undistractedly on that special event. For example—if a wife is looking for her husband home from Europe, and yet knows that he does not expect to return for six months at least, it will be utterly impossible for her to watch for him every moment and to start with joy at each ring of the door bell.

Our Lord's coming is not death. "If I go away," He says, "I will return." Death does not go away. Death does not return to us. Jesus *returns.*

In all the New Testament there is no emphasis upon death. No dying bed described. The Apostles do not preach death but "Jesus and the Resurrection." They do not comfort believers with the thought of death but of the glad and quick and glorious coming of the Lord.

He is to come in like manner as He went away; How did He go away? All at once they saw Him lifting—lifting into the clouds. *They* saw Him. Who? The disciples—*only* the disciples saw Him go and only disciples will see Him when He comes again, in the clouds, in the air. The world will see Him afterward—like lightning which shines from the east to the west. That will be His appearing for judgment.

The effect of this belief in the second coming we are told will be two-fold.

The faithful heart—the true servant will be alert. His

loins girded about, his lamp trimmed and burning—that when His Lord cometh and knocketh, he may open immediately. Of such it is said, "But ye Brethren, are not in darkness that that day shall overtake *you* as a thief."

The other—the unfaithful heart goes to sleep. The evil servant says, as here in the parable, "My Lord delayeth His coming." What is the effect? It is then he begins to keep company which he ought not to keep and to give up the company of those he ought to consort with, "and shall begin to smite his fellow servants and to eat and drink with the drunken." If we are expecting moment by moment to be caught up in the air, we shall sit loose to the things of this world—we shall not find fault and strive with others —we shall not give ourselves up to indulgence.

Watch! Watch!

"Christian seek not yet repose,
Hear thy guardian angel say,
Thou art in the midst of foes.
Watch and pray.

Principalities and powers,
Mustering their unseen array
Wait for thine unguarded hours,
Watch and pray.

Watch as if on that alone
Hung the issue of the day,
Pray that help may be sent down.
Watch and pray."

Watch! Watch! Take heed to yourselves. Christ may come at any moment. Death *may* come but Christ may come before death. In any case He is even now at the door.

As they of olden time were to pray that their flight might not be in the *winter* so we should beware of putting off—to the winter of a dying hour—when the harvest is past, the summer over and gone—that interest in the Lord Jesus Christ—which having in the time of opportunity neglected, it will be too late,—

"Watch! 'tis your Lord's command
And while we speak He's near;
Mark the first signal of His hand
And ready all appear.

Oh happy servant He
In such a posture found!
He shall his Lord with rapture see
And be with honor crowned."

THE SCOPE OF SCRIPTURE—THE SWEEP OF TIME.

Isa. xlvi:10.

Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure.

PART I.

Creation and the Church.

The Bible begins with time, i. e., the Universe, and ends with time. Time and the Universe are co-terminus; parallels. The Bible is a Book of time and times. Outside of its covers is God and Eternity.

CREATION.

The Bible begins with Creation—a Double creation: first of the heavens and then of the earth. The distinction between the two is shown in the first Hebrew letter ב *Beth.* "In a beginning"—not *"the"* beginning; there is no "the." "In a beginning"—i. e., in *time*-beginning.

ב *Beth* is the preposition "in" but it also stands for the numeral 2 and is here written twice the size of the ordinary letter. In the margin we read ב, רִבְתִי *Rabathi Beth,* "broad Beth" or great division: in other words "Pause! Mark the distinction between the Heavens and the Earth." Both are created perfect. God creates no imperfection. The earth was as perfect as the heavens were.

"*But* the earth." The particle *Vav* is disjunctive—"But the *earth!*" Between the first verse and the second is a hiatus—a chasm, a gulf it may be of myriads of ages. The first verse stands all solitary, apart and by itself. Then the second verse takes up the earth alone—"But the earth was without form and void" *tohu va bohu,* a desolation and chaos. Was it so in the beginning? It was not so. Isa. 34:11 and 45; 18 and Jer. 4:23-27 tell us distinctly that the earth was not created *tohu va bohu,* "without form and void."

CATASTROPHE.

That carries us back to the Angelic world. There has been a *fall* involving this world in its terrible effects. That carries us back to the Morning Stars, the Sons of God,—to Lucifer and the demons.

The Bible tells us of a being terrible and vast: all but omnipotent in his faculties and energies: cunning as the oldest of serpents—clothed as an angel of light, although now a collapse and a ruin.

His first creation is glimpsed for us in Ezek. 28:11-20. He was the head and the precentor of the creation—the anointed cherub that covered or overshadowed all else, the chief of the three mightiest with Michael and Gabriel—Lucifer son of the morning, the ruler of our solar system, having his palace in the sun—the wisest, most beautiful and powerful of creatures. "Thou sealest up the sum, full of wisdom and perfect in beauty. Thou art the anointed Cherub that covereth and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Thou hast sinned therefore I will cast thee as profane out of the mountain of God: and I will destroy thee O covering cherub from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will bring thee to ashes."

Lucifer fell. He fell through pride and arrogance. The consequence of his fall was the ruin of his whole kingdom: the chaos of this world. Smitten down from *seraphs* into *serpents* (in the Hebrew the word is the same), the devil and his angels took, perhaps, those awful forms of Deinosaurians and Megalosaurians which Geology deals with and at which conceited science, with its theories of evolution, stares and wonders.

RECONSTRUCTION OF THE PLANET.

The second verse of Genesis begins then, with the earth found a chaos under a darkened sun, the empty palace of

the fallen Satan. It begins with earth a chaos and describes a work of reconstruction embracing six literal days. The word is no longer *bara,* "create," which means the immediate calling into existence of something from nothing. The word now is *asah* to "mould" or make over.

The days are literal days.

1. The Bible says *"days"* and days of "evening and morning" i. e., each marked by one of the earth's revolutions—why not?

2. If the days were periods of centuries or millenniums, what becomes of the plants during half of the fourth day or period? They were created on the 3d day, what becomes of them during the cold and the night of the 4th day—an evening of millions of years?

3. God might have made all these changes simultaneously —the earth as it is in an instant. If He could make it in an instant, He certainly could in a week.

4. The 7th day was the Sabbath—the foundation of the fourth commandment. If it was a million or even a thousand years long, how could we keep such a recurring Sabbath? How could even Methuselah?

5. The universe moves in sevens. Each eighth note begins a new octave. Each seventh wave of the ocean is highest. Seven colors complete the solar spectrum. Seven was called by the fathers *aeiparthenos,* "always a virgin." It indicates not only perfection but *progress* and follows Christ in His works whithersoever He goeth. It is 7, 7, 7—from octave to octave, forever.

In passing we notice, of these seven days, that all but the second, are marked by the words *"good," "very good."* Why this exception? Is it not because, in the separation of the firmament from the waters, the demons escaped from below—from the "deep," or abyss where they had been hurled—into the regions of the upper air where now they are? Is it not Satan's anticipation of Eden? How then could God call it good?

WHAT WAS LOST IN EDEN?

Righteousness was lost. They saw themselves "naked." Every creature has clothing. Even God clothes Himself

with light as with a garment. The saints in the Revelation are seen in "white robes."

Every animal produces its own clothing as the dog its hair, the sheep its fleece. So from Adam there shined forth the spiritual principle of life which shed over and around him a halo. It was a wondrous holy, diaphanous veiling.

When they sinned, righteousness, the spiritual life, was gone and with it the halo. When next you meet a holiness man, a man who claims to be sinless, ask him—"Have you the halo?"

Righteousness was gone: the spring, the *principle* of righteousness which made perfect obedience possible; the earning of heaven possible; the running of Adam's career for confirmation possible— *"This do and live."* Since the fall, the keeping of a perfect law is impossible. Not only is the halo gone, but depravity—the poison of the serpent is in us. The serpent has not his poison from imitation, from the influence of his surroundings, but from his nature. So with fallen man. He is "conceived in sin"—he is a generation of vipers;" "the poison of asps is under his lips." "The wicked go astray as soon as they be born speaking lies." Man not only sins but *it is in him to sin.*

CAUSES OF THE FLOOD.

Water runs downhill, never, of itself, uphill. So with all human progress. There may be a glittering show of the outward as in Egypt, Greece, Rome. The serpent may glitter and be beautiful. He may be for a time comparatively harmless, innocuous, but he is all the while growing a larger snake, and so with fallen man. It was so before the Flood; Cain's seed—"the seed of the serpent" flourished, built cities, invented arts, advanced in science and music.

"Daughters" were born. There is an emphasis here. Women came to the fore and were unduly prominent. Instead of woman's desire being to her husband and his ruling over her, his desire was to her and she controlled him, and what she would make of the world under such conditions became manifest. Home life, discipline and religion were ended. The Sethite seed were gradually outnumbered and absorbed in worldly entanglements.

Not only this: spiritualism—the *occult* came in—a supernatural invasion of evil. The *Nephilim*, the "Fallen ones" were on the earth. Our version says "giants," but the word has no connection whatever with the idea of giants. The giants came after and were a result not a cause. The word *Nephilim* from *Naphal* "to fall," means fallen angels and refers to that particular class of devils whom St. Jude describes as keeping not their "first estate"—as leaving their own sphere, the bounds of "their own habitation"—as committing a sin against their own nature—and who are now in "chains under darkness," as other devils are not, waiting for judgment.

The Nephilim or fallen ones came down from the air and watched the beautiful daughters of *"men"*—not of Cain only but of mankind in general. It was not that Seth's sons took Cain's daughters, but it was that fallen angels in attractive forms took "women," not wives *ishoth.* but women *nashim*—"of all that they chose" and the first one to fall was Tubal-cain's sister Naamah, the "Lovely."

The reasons why I have been brought to think this to be the truth of Scripture are,

1. *It says so.* Scripture must be taken as it reads unless there be the intimation of a trope or figure. As it has well been put,—"where a literal interpretation will stand, the farthest from the literal is generally the worst."

2. The words *Beni-Elohim*, "sons of God" are nowhere in the Hebrew used of men but, always and without exception, of angels, of supernatural beings. Four times, in Job I; 6—II:1—XXXVIII:7—Dan. III:25, these words will be found and the fact may be verified.

3. The emphasis is on the *"daughters"* born, not on the sons.

4. They are daughters of *"Adam,"* not only of Cain.

5. They took them *"women,"* not wives.

6. *Giants* were born of these unions as giants never would have been born of any mingling of good men with worldly or bad women, else why are not giants born now?

7. All the legends of antiquity tell us of an age of demi-gods or man-demons—men of gigantic stature and world wide renown. Homer is full of this. He describes Achilles as born of Thetis a goddess and Peleus: Eneas as born

of Anchises and Venus; Sarpedon of Jupiter and Laodameia; Ialmenos of Mars and Astyoche; Hercules of Jupiter and Alcmene, &c., &c. The word applied to the gods in Homer is *"demon."*

8. Modern spiritualism and theosophy are pointing awfully to a return to intercourse with the unseen world. Spirit hands of flesh dissolving in the air: astral bodies: supernatural powers bestowed and revelations made,—these things are real. If witchcraft or communion with demons were not a real thing why in both Testaments is it catalogued among the worst, if not the chief of sins—a sin to be visited with death? "Thou shalt not suffer a witch to live." If there be nothing in it, what means the appearance of a devil under the form of the dead Samuel in the witch's cave at Endor? Why is it expressly said that Saul died "for his transgression against the Lord *and for asking counsel* of a familiar spirit, *lidrosh baob* to inquire of IT?" If good angels can appear, as men, to men, and eat and drink with them and take hold of them, as was the case with Lot, why, so far as the physical possibility is concerned, might not devils? If devils can enter into swine imparting to them a new life and energy, why not into men, impelling them, becoming part of them, as in the case of Judas?

Objection: There is only one objection to the plain scripture statement and that the incredulous "I do not understand how such a thing could be!" In other words, the objection is Reason against Scripture. Reason says that a woman cannot have a familiar spirit. The word of God says that she can; that wickedness may come to such a height that barriers may be broken down and devils may come in. See Rev. IX:2, 3—XIII:1, 11.

All this sheds wondrous light upon the Flood and its necessity. It was a drowning not of natural men alone but, with them also, of *unnatural* men, of giants, of half-demons, of a world which obliged just such a catastrophe.

People may say: "Well what if it be true, is it well to dwell upon it?" It is always well to dwell upon what God teaches. Especially is it important to emphasize so fearful a fact and to warn against so frightful a danger just now when Spiritualists and Theosophists and Christian Scien-

tists and even Luciferians are multiplying in unsuspected numbers among us.

THE FALL AND THE FLOOD BRING IN THE NECESSITY OF SALVATION BY AN IMPUTED RIGHTEOUSNESS.

Can a man lift himself up from the ground by pulling upon his own boot-straps? Can Niagara run itself back into Erie? Can a fallen creature make itself unfallen—a serpent change itself back into a seraph, or by an effort of will, cast out a poison which permeates its whole nature? Serpent he is and serpent he will remain, let him twist and writhe as he may.

Could such a world as the Antediluvian save itself or help to save itself? Was not its last despairing cry a testimony to the fact that man must have a righteousness from outside of himself wrought out by Another and brought in and made a free gift to him? That, as by one Man's disobedience many were made sinners, so alone by the obedience of one—as St. Paul puts it—the *dikaioma,* the Personal performance; the meritorious life-conduct of Christ, His law-keeping for us—can any be made righteous.

The Antediluvian world shows the need of a Substitute. It shows that there is every possibility of sin in man. That there is not a worse nature in hell than you and I brought into the world with us. That there is no sin that ever was committed which we might not commit if left of the Spirit of God. That there is sin enough in the holiest thing we ever felt or did, to damn us. That shows the necessity for a Divine Substitute and Redeemer—for one who must do all for us and for the world of which we form a part. And that compels

THE SECOND ADVENT.

That, as Christ appeared personally and not by proxy to save us from our sins and bring in righteousness; so He must appear again and personally and not by proxy to save and to restore this Globe, the fallen star which we inhabit.

That, as He appeared personally to cleanse the leprosy from the leper, so He must appear personally to cleanse the

leprosy, the gangrene, from the walls of the house in which lives the leper—i. e., from this planet. All the Mission enterprizes—and may God multiply and greatly bless them—all the Mission enterprises from St. Paul to St. Columba and from Cyril and Methodius to Carey and Judson and Patton will not touch to change the present constitution of this evil world. Nothing can be done outside of individual conversions; the evangelization of the nations which has been done again and again; and the gathering of the elect, or, as St. James puts it, "the taking out of a people for His name." The world and an apostate ritualizing Christendom will wax worse and worse until the Lord himself shall come and bring in His Kingdom.

Why do we think so?

1. Because of the declared purpose of God. "God hath visited the nations to take out of them a people for His Name. *Afterward* He will return and build again the tabernacle of David which is fallen down and set it up." The present dispensation therefore, is not one of *universality* but of election. It forms a parenthesis in history—a period of a gathering which is special. And with this view perfectly agree those words of St. Paul in Romans IX. "And that He might make known the riches of His glory upon the vessels of mercy which He had afore prepared unto glory even *us* whom He hath called not only from amongst the Jews but also from amongst the nations." Calling a people out of the world is not converting the world; but such a calling is God's present and acknowledged purpose.

2. The intimations of our Blessed Lord and His apostles. His Church is left a little flock like sheep among wolves. Iniquity shall abound. The love of many shall wax cold. Perilous times shall come. In all the apostolic writings there is not a single text which goes to encourage the thought that the world will ever be converted by a human instrumentality —i. e., by the Church. The Lord Himself must come. He who *created* must restore.

3. All *Figures* go to show it: Daniel's Image for example. From head to foot—gold, silver, brass, iron, miry clay—each metal decreases in specific gravity and weight from gold 19.5 to clay but 1½. A supernatural stone un-

quarried by a human hand smites its toes and the whole top-heavy business falls into ruin.

Take the seven parables of Matt. XIII.

In the first parable—that of the *sower;* instead of the sowing going on until the whole earth presents the glorious spectacle of one vast field of wheat, we find seed falling by the way side, seed falling on the rock, seed falling among thorns; but one-fourth falls upon good ground and, of that diminished quantity still less brings forth one hundred fold.

In the next parable—that of the *tares;* we are plainly told that there will be no millennium before the harvest. Wheat and tares must grow together until "the Son of man shall send forth his mighty angels and they shall gather out of His kingdom all things that offend and them that do iniquity."

In the third parable—the *Mustard Seed;* the external Church is likened to a tree greater than all herbs—an overshadowing visible organization in the branches of which are lodged those very fowls, the unclean birds, which in the first parable stole away the sowing.

In the fourth parable the woman, the faithless bride, takes *leaven*—heresy, corruption—and mingles it with the three measures of pure gospel meal, that is the doctrine of the Holy Trinity; Three Persons absolutely supreme in salvation—until the whole is leavened.

In the fifth parable, the Church spiritual, invisible, is represented as a *treasure hid in a field;* not as an assembly coextensive with the world but as concealed, unknown amid its social circles—unrecognized beneath its blinding show. "The world knoweth us not because it knew Him not."

In the sixth parable the same idea is intensified. Christ when He comes for the Church comes seeking carefully. The *Pearl* which cost so great a price is scarcely to be distinguished among the peoples, even by her Lord. "When the Son of man cometh shall He find faith on the earth?"

In the seventh and last parable, the *Net* at the end is drawn ashore. Good and bad fish are found therein indiscriminately, the good are gathered into vessels and the bad are cast away.

Our Saviour's commentary on it all is this: "Look at

the days of Noah and the days of Lot. They are a picture of the end of this age."

4. The predicted rise of Antichrist shows the necessity of a stronger than any mortal arm or agency to interpose and conquer and destroy him. "Then shall that wicked one be revealed."—*Ho Anomos*, it is a person—"Whom the LORD shall consume with the spirit of His mouth and destroy with the brightness of His coming."

5. There can be *no millennium*—and 1,000 years of calm unagitated blessedness and rest are promised—No such millennium in a world of thorns and thistles, of earthquakes and volcanoes, of a wild animal creation preying on itself and subject to vanity and suffering; of pains and sickness and cries—a millennium of graveyards in which His saints shall sleep through all the blessedness, while Christ is absent. What a millennium were that?

6. The supremacy of Satan who, though fallen, is still in the upper air—the god of this world and ruling mightily its course and kingdoms, requires the very presence and the power of Christ to cast him down into the bottomless pit until the thousand years are finished.

7. The Word of God says there shall be two distinct and literal resurrections, one of the *just* and the other, one thousand years later, of the *unjust*. It is during that 1,000 years after the resurrection of the saints that the Millennium comes in.

8. The Church at present is represented as a bride who is waiting for her absent Lover and Husband. She is told to *watch* that, at His coming she may open *immediately*. How can she watch if anything must intervene before He comes?

9. Christ is to come as *King* and sit upon the throne of David. His first coming was literal and was pretold down to the smallest details—even to His riding on an ass and the casting of lots for His vesture. The predictions with regard to his second coming are just as distinct and just as literal. The Jews of the old dispensation could not see the details of His first coming and many cannot see the details of His second coming now. But they are quite as patent. He is to come the same Jesus in like manner as He went away. His feet shall stand upon the Mount of Olives.

He shall yet succeed in Person where once He seemed to fail. His sufferings shall have full compensation, in His glories, on the very spot where he suffered. God's oath to David will be literally and in the flesh fulfilled: "Of the fruit of thy body will I set upon thy throne"—not only upon *My* throne, at My right hand, but on *thy* throne. "On Zion will I make the horn of David to *bud;* I have ordained a lamp—an actual manifested glory for Mine Anointed."

Christ is to come as "King of the Jews." The inscription in the three languages which He consecrated on the cross, and which are from that time the basis of every complete education, will be blazoned forth, *Jesus Nazarenus Rex Judaeorum,* if not in *letters,* in infinite splendors and coruscations of light. "He shall have dominion also from sea to sea"—over the literal and the material—"and from the river unto the ends of the earth."

"Arabia's desert ranger
To Christ shall bow the knee,
The Ethiopian stranger
His glory come to see,
For He shall have dominion
O'er river, sea and shore,
Far as the eagle's pinion
Or dove's light wing can soar."

THE RETURN AND GLORY OF ISRAEL.

But if Jesus Christ our Lord, the same Jesus, is to return and have a kingdom, and if He is to return as king of the Jews and have his seat and throne on Mt. Zion, then the Jews must return and be there in their own land for Him to rule over them; and not only the Jews, i. e., Judah and Benjamin, but *all* Israel including the ten other lost tribes—the tribes who did not literally crucify Christ; the tribes that have never yet been brought back from captivity and that *have had no second dispersion.*

The twelve tribes must return to Palestine. The promises made to Abraham, Isaac and Jacob must be literally and exactly fulfilled. If not—if the land is not to be given to the children of Abraham for a rescued and permanent possession—if the promises of God concerning the

fleshly seed of Abraham are not to be fulfilled, what becomes of His promises to His spiritual seed, the Church, the individual believer, that He will not leave nor forsake—that He will bring those who trust Him to glory? If I could believe that God could so falsify His own word as to forsake his earthly people whom He foreknew, it would shatter my faith in the preservation of the saints and the "restoring of their back-slidings," to fragments.

The spiritual is built upon the material: "Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and of David my servant so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return and have mercy upon them."

The twelve tribes are to return. They are *all* to return and they are to return in two portions: "Considerest thou not what this people have spoken, saying, The *two families* which the Lord hath chosen, He hath even cast them off? *Thus they have despised My people,* that they should be no more *a nation* before them." The Lord declares that, as He has scattered Israel and sown the tribes among the nations, He will gather them again in a resurrection which is compared in Ezekiel to nothing less than that of dry bones from the dead. At that time "the *stick of Joseph* shall be joined with the *stick of Judah* and they shall be one stick and I will make them one nation upon the mountains of Israel and one king shall be to them all." Ezek. XXXVII.

In Isa. XI the Lord declares that He will set His hand *a second time* to recover His people from all lands and even from the islands of the sea, and that then "the envy of Ephraim shall depart; Ephraim shall not envy Judah and Judah shall not vex Ephraim."

Palestine—"Thy land Immanuel!"—the keystone of three continents is the future Centre, Hope and Glory of the world. The very configuration and adaptedness of that country in its high lands and its low lands shows it. From Beersheba to Mount Hermon and from Jericho to Mount Carmel every product of the earth, from Arctic latitudes to the torridness of the Equator, is capable of being found there. The Dead Sea is 1300 feet below the level of the

Mediterranean. Think what a ship canal through Jerusalem and down to the mouth of the Jordan would mean. Think how such a channel, wrought in one instant by a convulsion of nature, and the splitting of the Mount of Olives in two—"the removal of half the mountain to the south" (Zech XIV: 4)—would change Jerusalem into a seaport at once and make her at once the Metropolis of the nations! How waters deepening from the "ankles" to "waters to swim in," a river that could not be passed over, might change the very Dead Sea into freshness so that fishers might stand upon it from Engedi even unto En-eglaim, so that ships might pass down through the valley of Edom into the gulf of Akabah and the Red Sea at Ezion-Geber.

The twelve tribes are to go back to their land and Christ the Lord of hosts is to "reign in Mount Zion and in Jerusalem and before His ancient people gloriously."

1. The Bible says so. "Unto which promise," says St. Paul, "our twelve tribes"—not two only but the whole twelve—for, by faith, he sees them although hidden—"hope to come."

2. The twelve tribes are everywhere, in both the Testaments, kept perfectly distinct, Ephraim is never merged with the Jew, nor yet with Issachar.

8. St. James in his Epistle "writes to the *twelve tribes* which are scattered abroad." They were looked at then as distinct; not merged with the Jew, in this dispensation, nor to be.

4. In Rev. VII, the tribes are mentioned as sealed. It is a future sealing in view of the great tribulation. In it, all but Dan, for whose omission there is a reason, are catalogued by name.— "Reuben, Assher, Naphtali," &c.

5. On the twelve gates of the New Jerusalem, Rev. 21:12 appear "the names of the *twelve* tribes of the children of Israel."

6. In two different Gospels our Saviour promises the apostles that they shall "sit on twelve thrones judging the 12 tribes of Israel".

7. In Ezek. 48, where the future distribution of the Land of Palestine among the tribes is described, all are included, but the arrangement is entirely different from the old arrangement under Joshua. Dan is put first. Issachar who

used to be at the north is put, far away below Judah, to the south. Reuben is moved from the south-east to the other side of Jordan and to the north. And Gad who used to possess Bashan is put far down toward the Red Sea.

8. In the centre of all, in the portion of the Levites and the Prince, is Christ enthroned.

THEN COMETH THE END!

A description of the Millennium or thousand years of a regenerated earth, a Paradise regained, falls not within the limit of our present purpose. "The wolf and the lamb shall feed together and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord."

"O scenes surpassing fable and yet true!"

The end of the 1,000 years is Eternity. Time ends where time began. "Then shall the Son deliver up the kingdom unto God even the Father, that God may be all in all".

One Reflection shall close this part of the theme.

The things of which we have spoken indicate the place of reason and emphasize *the all-importance of faith.*

Of course there is reason. The Bible is not addressed to idiots or brutes. Of course there is reason, but what is reason's place? Is it to dictate or to receive? Is it to discuss and criticise or to listen? Reason's function is not to make men as gods, placing themselves equal to God. Reason is but a creature. What is a creature but a thing dependent, an empty vessel till filled from above? What do I know about God's things until God tells me; am I then to discuss them with God? Reason's highest function is to receive the highest kind of testimony. There is nothing higher for reason than "Thus saith the Lord"; and when God speaks Reason's *"If"* is blasphemy.

That emphasizes the necessity of Faith, that sixth and supernatural sense which transcends all the other senses. By faith we understand creation instant, absolute, perfect, out of nothing—out of awful inconceivable *nothing*. By

faith we apprehend the facts and beings of a universe as yet unveiled. By faith we lay hold for salvation on One who is able and willing, but "Whom having *not seen* we love." Some people tell us that "seeing is believing," but David "*believed* to see." He just let reasoning go and risked it blindly on God.

PART II.

The Church and Judas.

The intensest interest of all centres in a love-story. The Bible, the greatest of Love-Stories, pictures to us a Bridegroom seeking after a bride. It is the Holy Ghost, the Divine Eliezer bringing Rebekah to Isaac. The first then, the most momentous of questions is this: "Wilt thou go with this man?" The sweetest and most inclusive response: "I will go."

This figure of the Bridegroom and the Bride runs through the Scripture from cover to cover. At every turn we meet it whether it be in Boaz the Kinsman-Redeemer and Ruth, or in the sweet strophes and antistrophes of Solomon's Song; or in the restored wife of Hosea crying "ISHI," my Husband! or in the Gospels where the children of the bride-chamber rejoice because the Bridegroom is with them; or in the Epistles where husbands are exhorted to love their wives, after the supremest example, "*as* Christ loved the Church"; or finally at the end of St. John's Revelation where the Bride the Lamb's wife is in vision beheld, "descending out of heaven from God, having the glory of God and adorned as a bride for her husband."

TWO ADAMS.

The Bible thus pictures two Adams. One whose wife fell and he with her; the Other who stood and restores His wife who has fallen. The Bible pictures two Adams; colossal figures they are who fill all the landscapes of time, Our whole race; headed up in one or the Other, is found either hid in their shadows, or in their persons absorbed. "As in Adam all his die, even so in Christ all His are made alive."

The second Adam is the "seed of the woman," not of the man. Man has nothing to do with it. The seed of the woman means *Incarnation.*

There are four ways and only four ways, says St. Anselm in *Cur Deus Homo,* in which man can come into this world. One is by immediate creation as Adam. Another is by natural generation as is the case with the mass of mankind. A third way is that a woman should be taken directly from the side of the man, as was Eve. The fourth and last way is that a man should be taken directly from woman. This last way, the way of completeness, God had reserved for Himself, till the fulness of time: "The Lord hath created a new thing in the earth. Behold I give you a sign: a *Virgin* shall conceive and bear a Son and shall call His name Immanuel." The seed of the woman shall bruise the serpent's head; shall meet and neutralize the fall. That means

ATONEMENT.

Sinful man must have a righteousness: "This do and live." Heaven is conditioned on perfect obedience. It is not only a reward but an *earning*: for God who is both wise and just gives nothing anywhere without a reason. Man, to enter heaven, must earn heaven and if he cannot earn it himself it must be earned for him by Another. Heaven to us is, no doubt, a free gift, but it is a gift which has value; which has cost something and some one has earned it. I may, instantly on hearing a will read inherit a fortune—but the fortune itself—is the result of work, of care, of achievement on the part of another.

Man must have a righteousness—a perfect record—an obedience to law brought in, but that righteousness must also be based on a full expiation. Set Adam back in Eden and give him a righteousness, what becomes of the sin which he has already committed? There must be a shedding of Blood, for without Blood for a sinner there is no remission. "The life of the flesh is in the Blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the Blood that maketh an atonement for the soul."

Man must have an atonement, i. e., a *Sacrifice.* The first

necessity of all for you and for me is an answer to the question, "How can God be just and justify the guilty?"

There must be a Sacrifice. This was typed in *Eden's lamb*. God clothed Adam and Eve with the lamb's fleece; but that fleece had first been dyed in the blood of its owner, the victim. How beautiful the Antitype of Golgotha. Jesus was all His lifetime, as the old puritans put it, "gathering and beating out the golden threads with which to weave the seamless Robe of an imputed righteousness, and, in His death He dipped that Robe in the vermillion of His blood."

"Calvary's wonders let us trace
Justice magnified in grace
Mark those purple streams and say
There my sins were washed away."

The sacrifice at Eden's gate found clearer type in *Abram's name* and Isaac's substitute. Reading the Hebrew text awhile ago I said to myself: What is the real distinction between "Abram" and "Abraham." Abram is loosely translated "high father." That seems to signify little. I looked more closely. "Ab" is in the construct state. It is not "high father" but "father of *ram*;" of *altitude*. Ab-*raham* means father of breadth. Altitude that is the perpendicular. Breadth that is the horizontal. First the perpendicular of justice; then on it the transverse beam of all embracing love. So in his very names and in the change of name Abraham stands for the cross and proclaims the Atonement.

"Mercy and truth unite
O' tis a wondrous sight
All sights above;
Jesus the curse sustains,
Guilt's bitter cup He drains
Nothing for us remains,
Nothing but love."

"Your father Abraham saw My day," said Jesus, "and he rejoiced in it and was glad." The cross, marked in his very name, was exemplified in a *Substitute*. In the mount of God it was seen how God could provide a proxy for the sinner, Isaac, bound upon the wood; when the

Ram caught in the thicket was put in his place and Isaac forever went free. Abraham saw this; he looked down the vista of ages in vision and saw it. He saw it as plainly as you or I ever saw it. He realized what we realize, that salvation is "not without blood" and that blood covers ALL in it: that there is not, nor can there be a shred, a scintilla, an atom of merit, or of saving power outside of the Blood anywhere in the universe: that Blood, the Blood of Jesus Christ—that Blood ALONE, in awful, naked solitary grandeur, is the sinner's single but his all effectual plea. That therefore, faith in that Blood; a simple act of confidence carries him who trusts it, from condemnation to No condemnation—from death into a life that lasts forever.

"Upon a life I did not live,
Upon a death I did not die;
Another's death, Another's life,
I risk my soul eternally."

"Christ loved us and gave Himself for us"; that brings us to

THE CHURCH REDEEMED.

The Church is founded on the Deity of Christ. The person of Christ, God-man in two natures, is the Rock of Ages, the Rock on which the Church is built. This was the crowning glory of St. Peter's confession. Not Peter who confessed the Rock, but the Rock whom Peter confessed—the eternal, immutable statement "Thou art the Christ, the Son of the living God!"

The Church is the creature of Christ. She is taken from the wound in Christ's side when He was asleep in death on the cross, as Eve was taken in his sleep from Adam. The Church is built upon the foundation of Apostles and New Testament preachers or prophets, Jesus Christ Himself being the chief *corner*-stone.

The Church includes Old Testament believers: Rom. III:25 distinctly says so. St. Stephen speaks of "the Church in the wilderness." For this reason the Church of the old Testament is spoken of as the Bride because while not having the same fulness of the Spirit she was yet one with us now in new birth and election.

The word Church however is, in the New Testament, especially employed to designate the *Assembly* of the called in this dispensation: a manifest, organic body including an invisible election.

THE CHURCH'S HISTORY.

The history of this organic body is given in the seven epistles to the seven Churches in the Revelation. These Churches represent, no doubt, the entire present dispensation looked at in its breadth or survey; and in its progress.

In its *Breadth:* for all the phases of the Christian life are exhibited, at the *same time* and in every age, by the seven phases, which like the changes of the kaleidoscope, give us every cast of color; in the love of Ephesus, the patience of Smyrna, the conceit of Pergamos, the idolatry of Thyatira, the worldliness of Sardis, the missionary zeal of Philadelphia and the luke-warmness of Laodicea. Looked at in their breadth and as all existing at one time, a circle of candlesticks, these churches give us, in a heterogeneous mixture, just what we have and see about us to-day.

But, looked at in their *Length:* a row of candlesticks in succession and in their prophetic progress, these churches give us, phase after phase; *period after period* adown the centuries, to the very coming of the Lord; and

I. We have *Ephesus:* the Apostolic age: the age of "first love." Ephesus means "devotedness," "longing desire." It is the age of St. John but also the age of Diotrephes—of declension from that first love.

II. *Smyrna:* the age of the Martyrs. Smyrna means *"myrrh,"* gum crushed into incense. It is the period of the ten persecutions beginning with Nero and ending with Diocletian; the age of the catacombs when Christians were wrapped in skins of wild beasts and in blankets soaked in oil and burned for candles on the corners, to light up the streets of Rome. This is the age of Perpetua and Blandina and Polycarp.

III. *Pergamos:* Pergamos means "high tower." The imperial decree against the Christians has been reversed. Constantine has replaced the eagle on his royal standards,

by the cross. The Church comes up from the catacombs, from a grave, and, all at once, is seated on a throne. The chief presbyter in Rome, become a Bishop, assumes the title of Pontifex Maximus ("he who bridges the chasm between man and God"), and pagan rites, vestments, incense and statues are introduced into the Church. The statue of Jupiter becomes that of St. Peter and the worship of Isis gives way to that of Mary, in blasphemy styled *Panagia,* "All Holy" the sinless by nature: the "Mother of God."

IV. *Thyatira:* The Papal Church: the woman Jezebel has now completed her work of "mixing leaven with three measures of pure Gospel meal." Mariolatry is followed by the Mass, and that by the abominable cesspool of auricular confession. Celibacy is enforced on the priesthood and immorality, as in the days of the Medicis and the Borgias, sweeps under its black and foul waters all decency of thought and conduct. Rome Papal is unspeakably worse than Rome Pagan.

V. *Sardis:* the Reformation; the period of the establishment of State Churches with their Erastianism and their external profession. These are the days of Moderatism: of the hunting parson; of reception to the communion as a condition of citizenship and of good social standing. A minority however—a "few names" in comparison with the great National majority, "even in Sardis, walk with Christ in white."

VI. *Philadelphia:* "an open door." It is the era of revival—of Whitfield, of Wesley, of Edwards: the era of brotherly love: of Evangelical union: of Brainerd, of Henry Martyn, of the American Board—of the Scudders, of Livingston and of Heber; of the great missionary enterprizes of the XIXth century.

VII. *Laodicea:* Reaction. Enthusiasm sickens into sentimentality and gives way to luke-warmness. The Church was never so arrogant: never so certain of herself as now that she is "rich and increased in goods and in need of nothing." Then Christ spues her out of His mouth. All down the ages, He has been in the midst of His Church

however backslidden but now He stands *outside* of her knocking for the last time for a re-entrance. It is a church of ethics not Christ. Laodicea is the last phase of the Church in this dispensation. That ends it. Then the true Church, the Invisible within the Outward, is caught away in secret rapture and caught up.

"After this I looked, and behold,"

"A DOOR OPENED IN HEAVEN."

The Rapture of the Church is the point of departure from Chapter IV for the subsequent divisions of the book of Revelation. These divisions include *Two Great Panoramas* one running on above the world, and the other, at the same time below; and

1. *The Panorama of the Church in heaven.* John looks up and sees a door opened through which the Church in secret rapture undetected by the eye of man has been caught up. He glimpses there the Elders, 24 in number representing the 12 patriarchs of the Old Dispensation and the 12 Apostles of the New. They are engaged in prostrate, entranced, ineffable worship. They are permitted to behold the Lamb in the midst of the throne, Ruler of the world, and about to inaugurate His administration with the opening of a Book sealed with seven seals.

After this, the Church appears before the Bema or tribunal of Christ, not to be sentenced, but to receive in the person of each individual, his own reward. Some shall receive crowns—Some stars differing, one star from another in glory—Some shall be awarded to shine with the dim and inconspicuous brightness of the firmament. Every man shall receive for the work he has done and service rendered in his earthly life; done not *for* salvation but from the impulse of a pure and grateful devotion, gold, silver, precious stones. Some shall see their work swept away as wood, hay and stubble—too much of indolence, too much of vanity, too much of self in it. "If any man's work shall be burned he shall suffer loss, but he himself shall "be saved, yet so as by fire."

And yet *any* Salvation is glory; and none who appear before that Bema for award can be thrust out of heaven

again. *All* shall rejoice therefore, even they who have been saved yet so as by fire. And after that, the great Wedding March will be sounded, the Bride's Nuptials solemnized, and the vast white robed and crowned and palm-bearing multitude shall crowd the palace halls and sit down at the Marriage Supper of the Lamb. The concluding scenes of this panorama are: the Church coming forth and down from heaven in the retinue of the Lamb, the "KING OF KINGS AND LORD OF LORDS," following him on white horses: then the destruction of Antichrist and the setting up on Mount Zion of the Millennial Kingdom.

2. While these Events transpire in heaven, the *Second Panorama* is unrolled on Earth.

The Church having been taken away, the Holy Ghost is taken away, i. e., the Holy Ghost an indwelling Presence as given at Pentecost. The Holy Ghost is He that now *letteth*" or holds in check; and when the check is removed the world will be filled with a tide of ungodliness. Upon this tide rises and rides in the Antichrist, "He who opposeth and exalteth himself above all that is called God or worshipped." This Antichrist—a man energized of Satan, for "the dragon gives him his power and seat and great authority"—this Antichrist gains the consent of all the kings of the earth that he should be their King of kings: the great antitypal Caesar, Czar or Napoleon. His empire is a pyramid as wide as the world and he sits on its apex.

Meanwhile the Jews have returned, but in unbelief, to their land and have rebuilt their temple. The Antichrist makes a treaty or covenant with these Jews that he will not molest them. The covenant is to last 7 years. In the midst of this week of years, or after three years and a half—"time and two times and half a time"—the Antichrist, absolute autocrat everywhere else save in Palestine, proclaims himself more than a man. He styles himself "The God of forces" in whom resides the spring and dynamo of all electricity, gravitation, radium and chemical changes. To prove this he shows miracles and lying wonders and "all the world wonders after the Beast." He exalts himself, in other words, as the only, the exclusively supreme; "so that he as God sitteth in the temple of God, shewing himself that *he* is God."

Of this god, the Beast of Revelation XIII and XVIII, there is set up an Image. The Jews—at least a pious remnant of the Jews, refuse to bow down to this image or to receive the mark of the Beast. The Beast, or the Antichrist, on this, breaks his covenant, and the remainder of the 7 years, i. e., the other time and times and half a time, or 3½ years or 42 months or 1260 days, is filled with the awful scenes of the Great Tribulation. Then the 144,000 are sealed.

The Tribulation ends with the open and sudden descent of the Lord and His white robed armies from heaven, and the casting of Antichrist alive, with his false prophet into the lake of fire.

The mention of the false prophet reminds us of

JUDAS.

There is something very significant about Judas Iscariot. He seems to have been the only one of the apostles who was an actual Jew. All the others were chosen from Galilee, save Paul who was of Benjamin's tribe. Judas, as tradition informs us, was born in an obscure town of Judea—a town from which he got his name Iscariotes, Iscariot.

A study of Judas will show him to have been, from the first, a marked man. He was, no doubt a gentlemanly, an insinuating man; a man skilled in cloaking his aims and his resentments under a fair and modest exterior. To the last, no one suspected Judas, not even John.

Judas was a great *financier*. He was the "By ends" of the Gospel. He loved money. Somehow he managed to get and carry and control the bag. The Church has always suffered from such men: She has, from the first, been ruined by money. Every apostacy, every heresy will, if probed deep enough, be found to have its evil root in "the love of money." If a man is not for *Another*, for God: he is for *himself*; for gain, i. e., Mammon.

That was Judas. He was a knave under sheepskin. He was untrue from the start. He had a false motive. All the other disciples followed Christ for love. As Thomas says: "Let us go if we *die* with Him." Judas had no notion of dying. He was impressed by our Lord's miracles and by

His mighty claims. He said to himself, "Here is a chance! This is a tide which taken with the flood leads on to fortune. If I cast myself in with Jesus of Nazareth, I shall find myself first in His Kingdom." Judas was like some young men who argued in our civil war: "The North is sure to conquer, and if I enlist I shall be a great man." The thought was not: "I must save the Republic; I will die for my country!" What cared such a man for his country? It was political preferment he looked for, when prizes of place and of office should fall to victorious privates and colonels and generals, after the war.

Judas followed Christ for *advantage;* for what he thought he could get out of Christ. When he saw that Christ was not making ground: when he saw that he *himself* was not making ground with Christ: that he was not being admitted to the intimacy of Peter and James and John, he was alienated more and more until; *mad,* he betrayed Christ.

Judas was an ambitious man. I believe he was at the bottom of all those discussions as to "who shall be greatest." While he was left at the foot of the mount of Transfiguration, and Peter and James and John were up there with Jesus above, I believe that Judas, jealous of their preferment, started the discussion as to who should be the first and should be greatest; a discussion which was continued as they afterward went on their way. The discussion is, at all events, associated in St. Mark and St. Luke with the scene of the Transfiguration. It was to rebuke this spirit that our Blessed Lord stooped down to wash the feet of His disciples. Judas, while Christ was washing his feet, was mad enough to betray Him.

Judas was a *cynic*: a critical man: a man to whom nothing was ever quite right but himself. When the disciples murmured* at the saying: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you," I believe that it was Judas chiefly who murmured, for it is said at once in that very connection: "There are some of you who believe not. For Jesus knew from the beginning who they were that believed not, and who should *betray* Him." Again it is added immediately after: "Have not I chosen you twelve and one of you is a devil? He spoke of

*John VI:61, *et seq.*

Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve."

The captious, scornful, sneering spirit of Judas comes out in most unlovely expression, when—speaking of the broken Alabaster box—he objected: "Why was not this ointment sold for three hundred pence and given to the poor?" "This he said not because he cared for the poor," nor pitied the poor; for Christ Himself was poorest of the poor and had not where to lay His head, but "This he said because he was a thief and had the bag and bare what was therein and pilfered from it, so that, many a time, our Saviour had to go with scanty meals.

Judas was a critical man: the highest of the *Higher Critics*. The highest because his criticism,—more than any man's ever did, *went to establish the very thing he sought to overthrow.* The best, the greatest human testimony ever given to the moral spotlessness of our Blessed Lord, His ineffable sinless perfection, is that of Judas: "I have betrayed the innocent, *innocent,* **Innocent** Blood!"

Whitefield was once asked his opinion of a certain man? His reply was: "I never slept with him." Judas knew Christ in and out. By day and by night, for three years he ate, drank, walked, talked, lived, slept with Him. No man ever knew Christ so well. No man knows you like the man who always has his eye upon you, judging you, "sizing you up," as we say: marking your very minutest mistakes. Judas knew Jesus better than any other one of the apostles knew Him: better than any other man has ever known Him after the flesh. Not even His mother knew the perfection of Christ as did Judas. It were worth while to make such a man an apostle, if for no other reason than this; that in no other possible way could a human testimony be gotten that would equal the awful, the solemn, the most pathetic confession: "I have sinned in betraying the innocent Blood!"

The aim and ambition of Judas throws light, perhaps, on *his choice.* He was not chosen to be an apostle because he had any grace, or because any grace or spiritual fitness would ever be found in him. An external choice does not always rest upon this. Judas is not the only minister who in God's holy purpose, has been elected to evangelize or fill

a pulpit who yet has not been a regenerate man. Judas *chose himself* so to say. He was made one of the twelve, it would seem, because in a manner our Lord could not, humanly speaking, avoid it. Judas, like Saul the son of Kish, was probably the goodliest person in his surroundings. Among all who enrolled themselves with the professed followers of Jesus probably there was no one so intelligent, so cultivated, so assuming in manner as he. He regarded himself and he was regarded by others as a man above all for the place. "Among these fishermen," he argued, "I am easily superior and ought to be chief." He crowded up to the front. He was so prominent that to leave him out would cause surprise. Judas looked to be chosen; he pressed forward with a suppressed eagerness. "Very well ....Be it so," said our Lord,...."*And Judas Iscariot.*"

I am not dogmatizing here, the Lord forbid. I give but a hint of what has seemed to me to illumine a mystery which, beyond man, is in the Lord's keeping. Only it is perfectly clear that Judas was only and permissively chosen to *office* and not to *salvation*. "Those that Thou gavest Me I have *kept,*" says our Lord, "and *none of them is lost*: But the son of perdition is lost, that the Scripture might be fulfilled."

Before the Beast of the Revelation with his mystic number 666,* stands *another beast* who comes up out of the earth and exerciseth all the power of the first beast before him. "And he doeth great wonders, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast: saying to them that they should make an image to the beast. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the Image of the beast should be killed."

There is much to suggest that this future great false prophet will be Judas Iscariot.

1. Because he is a man—a false *prophet.*

2. Because he comes up *out of the earth* where he has been buried.

*6, one short of 7, always denotes failure, 666 may shadow 3 fold doom and final failure.

3. Because he is the *"Son"* of perdition. Not merely one who has *gone into* perdition: going *into* would not make him, an offspring, a son. He is the son of perdition because he comes *out of* perdition. Like the Antichrist himself; the only one else who is called by this title, he comes up, a resuscitated man from below, let loose from the bottomless pit for a purpose and season.

4. Judas was a *devil.* He was this literally. Not only did the devil possess him; not only did he "put it into the heart of Judas" to betray our Blessed Lord, but "the devil, after the sop, *entered into* him," i. e., into union with him—mingled with him in nature so that he became a man-devil, the fittest of instruments for Satan's purpose.

5. Judas *prophesied while here on earth.* He wrought miracles. Devils were subjected unto him. Everything goes to show that—the fittest of all human instruments—*coming up out of the earth,* he will resume, or rather *counterfeit the resumption,* of his apostolic gifts and office.

6. The false prophet of Rev. xiii:13-15 has the horns, or the look of a lamb, but the voice of a dragon. How exact a picture of the double-faced Judas. With the smile of a friend he kisses his Master, then turning to the enemies of that Master he cries, "This is he, hold him fast!"

Never apologize for Judas. Never try to soften down his works or character. Never argue that he had a good motive, i. e., to force Christ's hand and, by a premature betrayal oblige Him to assert Himself and hasten on His kingdom.

Judas knew and saw the kingdom to be spiritual. His selfish plans were blasted. He was *always* morally the opposite of Christ and *now* he hated Him. He criticized Him because he hated Him. He betrayed Him because he hated Him: hated Him most of all for that holiness which yet he was forced to confess. It was a hatred worse than that of a devil for no devil had ever been the recipient of such love.

The doom of Judas sheds a certain light upon the justice of eternal punishment. Men forget in arguing about this matter that the sinner, after death, does not remain a stationary being but goes on from worse to worse. Judas, when he comes up again from the earth, shows that his

"repentance" was nothing more than fright and remorse—a momentary back-wave of his onward moving and enlarging evil nature. He goes on from worse to worse. Then his punishment must follow him. A man punished for theft steals again, then he must again be punished. Judas after 2000 years comes up from the pit to sin more boldly now upon the public platform of the world. He joins the Devil and the Beast to form an awful trinity. Then with them and "alive," he must be cast into the *lake of fire*.

ST. PAUL.

The contrast to Judas—the one who takes his vacant place is St. Paul. Not Matthias. Matthias was the suggestion of Peter and Peter made mistakes. He made a mistake when he said: "Be it far from Thee, Lord." He made a mistake when he denied his Master. He made a mistake at Antioch when he overturned the Gospel and taught circumcision: "building again the things which he had destroyed." "I withstood him to the face," says St. Paul "because he was to be blamed."

Impetuous Peter steps forward to make an Apostle. He gives the Lord, so to say, a choice between two, Matthias and Justus. The lot falls on Matthias and they number him with the twelve and that is the last that is heard of him. The Lord keeps silent. By and by, He comes down from heaven and, Himself in Person, adds to the original eleven, another twelfth apostle, "one born out of due time—born again out of heaven as Judas will be born again out of and from under the earth. The twelfth name on the "twelve foundations" of the New Jerusalem will not be that of Matthias but that of St. Paul: not only an Apostle but "not a whit behind the very Chiefest Apostles" though in himself, nothing.

I think a study of St. Paul will show that Judas was the *shadow* which haunted all his life. He seems, by a singular rebound from Judas, to have cultivated almost to an extreme the quality of disinterestedness. Instead of going for the *"bag,"* he takes nothing from the Church: he earns his own living. At the feet of the other apostles, money and possessions are laid down in abundance. None are laid down at the feet of St. Paul. He *claims* that "they who

preach the Gospel should live of the Gospel," but he himself will have none of it. His motto is to *give* not to gain. "It is more blessed to give than to receive" and this Apostle will be on the "more blessed" hand. For others St. Paul "could even wish himself accursed from Christ." So far from pushing himself to the fore as "greatest," he speaks of himself as "less than the least of all saints."

St. Paul seems to have had Judas always in mind. He felt he was *taking his place* and feared lest he also, "having preached to others should himself be a castaway." Not that he ever for a moment doubted his salvation—that anything could "separate him from the love of Christ," or that the "crown laid up for him in heaven," would fail him. Not that he ever, for a moment doubted his salvation which was secured by immutable promise: but there is such a thing as walking along the verge of a precipice, where another has fallen, with horror and with the tremulous cadence of an inward whisper: "Let him that thinketh he standeth take heed lest he fall. Be not high-minded but fear."

SOLI DEO GLORIA!

WHY DID GOD CREATE?

A Blow at Materialism.

"The Lord hath made all things for Himself; yea, even the wicked for the day of evil."—Prov. xvi:4.

Why did God create? That question, at first thought, may seem "over our heads." It may seem abstruse, not practical.

I shall try to show that so far from being over our heads, it is most simple—level to the commonest capacity—that so far from being abstruse, it is of all most practical. Unless we know what God is aiming at, we shall not know what we ought to aim at; and shall be certain to miss of our aim.

1.—Then, God did not create at random, in wantonness. It is the act of a fool to build without object.

2.—God did not create by necessity, *i. e.,* by pressure of force from without. When God began to create there was nothing without. He Himself was time, space, universe—all things. Nothing outside could act upon Him to be other than He was for there was nothing outside, and without Him there could be nothing outside.

3.—God did not create for the sake of the creatures. In the first place there were no creatures in *fact;* and creatures in *view* must exist for their *Creator* and not the reverse. When a man builds a house, he builds it, not for the sake of the house, but for the sake of considerations in his own-self, to further higher ends and plans.

Again: Did God create simply for the creature, or supremely, in the last, final end for the creature, then we must suppose that suffering could never have come in. A universe of creatures without suffering, as free from it as God Himself is the direct logic of the creature as God's chiefest end. But when we see God not only *permitting,* but inflicting *suffering,* and as, upon devils and upon sinners in Hell not for their good, not because they are ever to be made better, or happier by it, but simply for the ends of justice; for the rendering to them of their unavoidable, unspeakable deserts;

why then we must believe that God had some higher ulterior end—above, away beyond all creatures, when He created the world.

4.—Then, we have the doctrine, or fixed statement of the text—GOD CREATED FOR HIS OWN GLORY, to display, unfold Himself. Were a rose-bud conscious we might hear it say: "I must unfold myself, whether any one sees it or not; whether any one is blessed by it or not; I must expand my petals, bloom-out; it is the law of my nature."

Glory is manifested excellence. Excellence in God, the Fountain of Excellence, could not be hidden. A fountain must flow; the sun must shine. Their reasons for this are within themselves; their fullness, their diffusiveness. God's reason for creating is His own diffusiveness.

Attributes are of no value if they are never exercised; for example: that a man be able to paint, but never paints; that he be able to sing, but never sings; that he be able to teach, but never opens his mouth.

"The end of wisdom," says Tennent, "is design; the end of power is action; the end of goodness is doing good. To suppose these perfections latent in God, not exercised; not manifested is to represent them as useless, as insignificant. Of what use would God's wisdom be if it had nothing to govern? His almightiness, if it never brought anything to pass? His goodness, if it never did anything truly benevolent?"

God's end in creating therefore is to tell Himself out—to "reveal," as the Scripture puts it—"display Himself." He mirrors Himself in the creation, that He may not only exhibit Himself; but, unlike the rose that blooms in the desert, be recognized and admired. God manifests Himself to creation, to be acknowledged by the Creation. His fullness is given to be returned. There is both *e*-manation, as the old Divines would say, and *re*-manation. "The effulgence shines *upon* the creature, *into* the creature and is reflected back from the creature to the All-luminous Sun. The beams of glory come from God and are something of God and are refunded back to their original." So that *of* Him and *through* Him, and *to* Him are all things; and God is Alpha, Iota, Omega—Beginning and Middle and End.

God's end in creation, then, was His own glory. He is His own last, final, chief end.

For *direct proof* of this consider:

I.—The Bible says so, as in the text: "The Lord hath made all things for HIMSELF." . . . The word פעל, "hath made" is here intensive, it means greatest work, supreme achievement, master stroke, last, highest end. "The Lord hath made all things for Himself, yea even the wicked for the day of evil." To this agree a thousand other texts, xii:10: "By whom are all things and *to* whom are all things;" as Col. i:16: "All things were created by Him and *for* Him;" Rom. xi:36: "For of Him and through Him and *to* Him are all things."

The same truth is expressed in all those Scriptures which represent God as last as well as first; that is, that as God is the first grand Cause of all things, so is He the last grand Terminus of all things—the target and quiver of all His decrees. After all is over and done, there is God! So in Isa.: "I am the First and I am the Last." Again in Isa.: "I am the First, I am also the Last." So in the Rev., 1st chap. vs. 8: "I am Alpha and Omega, the Beginning and the Ending said the Lord." Again, vs. 11: "I am Alpha and Omega, the First and the Last;" vs. 17: "I am the First and the Last." So in Revelation at the close of the book: "And He said unto me, It is done. I am Alpha and Omega, the Beginning and the End, the First and the Last."

The same thing is taught by all those Scriptures which represent God's glory as the last, chief end of all things. "I have created Him for my glory." "For Thy pleasure they are and were created." "The work of My hand that I may be glorified." "The planting of the Lord that He might be glorified."

So too, all the ascriptions which glow in golden letters from the pens of inspiration. "Holy, holy, holy is the Lord of Hosts, the whole earth is full of His glory." "Glory to God in the highest!" "To God only wise be glory!" "To whom be glory for ever and ever!" "Now unto God and our Father be glory, forever and ever." "To Jesus Christ to whom be glory forever and ever." "To Him be glory both now and forever. Amen!" In all these texts God's

glory is exalted as the blessed end and consequence of all His works; and so the catechism puts it. Nothing, nothing, nothing can shake it—"For His own glory he hath foreordained whatsoever comes to pass."

II.—And in the line of the Scripture, what did God live for before He created ? Millions and millions and millions of eternities God has been living. He has been living as long as He will live. What then was He living for before He created? What was there to live for, but for *Himself?* Well! Has He changed? Is He changeable? Is there with Him the shadow of change? If not, He still lives for Himself. He is His own last, highest end.

III.—What will God live for after the present creation is wound up? Not for all creatures, for there will be many devils and enemies in hell for whom, in no sense, can God be said to live. For no creatures will He live except for those that are holy, *i. e.,* for those who are one with Himself, identified with Himself, *i. e.,* for Himself.

IV.—God must live for the best, highest end, the greatest possible end. *But can God live for any object greater than Himself?*

V.—Suppose the opposite? That God should live for His creatures. Then He must live down-hill, and live for the least and the meanest of all things.

For, once grant that the greater is to be subordinated to the less; let this principle once come in and find root, and there is no check to it. If God can be supposed to make angels His end, if—in order to His being perfectly good, He must devote Himself in such a sense to His Angels as to save them at all hazards, no matter what injury may accrue to Himself—if angels may advocate this and plead for it, why may not men? Men are inferior to angels, but in their way equally sensitive, equally selfish, and they have just as good a right to plead that God should make *them* the end of His existence as angels have that he should make *them.* Very well! Having gone thus far; the sensitive animal creation, inferior to man again, but just as sensitive and just

as selfish, may come in and advocate, on the very same grounds, the necessity of God's making *them* His chief object in living, and so, run it down far enough and you have God, as the result of this masterly logic, reduced to the necessity of living for a worm. That is, that the Great God who inhabits eternity, the comprehensive globe and circle of an everlasting "Now!" the self-poised, self-consistent, all-harmonious, self-sufficient God, independent of all things, having in Himself the springs of His own action, happiness, glory and blessedness, which in an *infinite* Being can neither be wanting nor be enhanced; we have this glorious, ineffable incomprehensible God; this *Infinite* Being and Duration, this Ancient of Days, existing for, living for, actually shrinking Himself down to exist for a grub or a snail!

That is the doctrine of the present day stated plainly and pointedly, and with all the farrago of falsely-called science stript off. That is materialism. It is Infinite Being living for slime. It is Huxley and Darwin and all that ilk of vain-conceited philosophers peering and peering and peering into the mud and occupying all their splendid powers—they think them splendid, and the world applauds them—not in the contemplation of the God who made them; no, nor even of the stars above them, but of mollusca, slugs and snakes and snails, Creation's vermin, refuse, rubbish, muck-heap!

But men who can thus prostitute, degrade their very nobler power of manhood, who can make the *Soul* live for merely material, physical forms, not to say, make the spirit live for the sensual soul (let me correct myself, "sensual souls," says St. Paul, "have not the spirit.") Such men, when it comes to religion, to doctrine, that is, to truth in fixed, binding and crystallized form, such men must deny to God any object higher than that which charms, arrests, absorbs and fascinates and swallows up themselves.

They live downward, therefore God must live downward. They prefer the physical to the spiritual, the creature to the Creator, therefore must God.

Such will ever be the end of *all* philosophy and restless speculation. Such it *must* be, since there is a *will* in it, a passion to descend. And such it is. I now have struck the root of what is called, in one or other of its protean, its

chameleon shifting shapes, the new-school, broad-school, liberal-school of thought, the sort of thing which prates about a governmental *policy* in atonement; which reduces God down to the level of a statesman in the Democratic idea. The sort of thing that is talking loudly just now in the Andover Review, and much nearer home, about Consciousness as a test of Inspiration and of Religious Belief, meaning by that that my own inner and perverted sense, my judgment of "How the Bible ought to be written," and of "What, when written, it ought to say," is to be my *ultimatum.*

The whole of it whittles right down to this, I make my own notions and wishes the test—I do my own preaching—I am my own God.

The absurdity of the denial having been thus exploded, and the fact that God has created the universe for Himself, impregnably established.

I.—From Scripture.

II.—From the fact that *before* creation, God lived for Himself and cannot change.

III.—From the fact that after creating is over He will still live for Himself.

IV.—From the fact that every wise, holy being must live for the highest, best object, the greatest possible end, and that God can live for no higher object, no greater possible end than Himself.

V.—From the absurdity of the opposite—The truth having thus been established, I now pass to certain corollaries, or conclusions flowing therefrom, and having a practical aim.

But just here, in transition, some things fall in to be said, without the due weighing and valuation of which, there is likely to be mistake.

One thing: We shall mistake if we do not consider that God's making Himself the chief and the highest ultimate end in creation, in no way excludes or denies 10,000 other subordinate ends, some of the grandest, most magnificent importance, some of less.

Please take an illustration here. An invalid is seeking for the restoration of his health. In order to this he projects a journey to Florida. But having projected that journey he says to himself, "There are several ways of going to Florida, I believe I will go through Richmond and see the celebrated Washington Monument on the Capitol hill." Now, if asked before leaving home: "Where are you going?" he might truthfully answer: "I am going to Richmond," or, "I am going to Florida," and yet the real end of this journey, the thing toward which it finally is directed, the thing at the end of the chain where it stops, is his health.

A flower opens itself of itself, for itself, *i. e.,* by stress of its nature, not first of all to show color, and not first of all to breathe fragrance, and not first of all to add beauty to a particular garden, and yet it does each of these.

God has ten thousand ends in creation, any one of which may be alleged. Thus we may say that God exists, like the sun, to pour out His Being and blessedness—to manifest, communicate His goodness—to make His creatures happy. We may say this, and go on to prove it from the fact that there is not, in all the universe, one solitary contrivance the object of which is to give pain. Pain, if pain there be, is everywhere incidental. We may prove this and accumulate our proofs from the gorgeous coloring of clouds, from the loveliness of flowers, from the sweetness of perfumes, from the exquisite pleasures of taste and of sense.

All this is true, only it is not the *whole* truth. God has ten thousand reasons for existing and creating, but His one chief final reason, the end of the chain where it stops, is His glory—Himself.

Another thing: We shall make a mistake if we fail to consider that while God's end in creating was His own glory, this glory is inseparably bound up with the good of all creatures who own Him, and love Him, and serve Him, and so are identified; one with Himself. And that this will be found to be the immense majority at the last, no one, with the Bible in hand, can very well question.

The majority of our race, the vast majority in the winding up at the last will be saved. If two-thirds of the Angels were saved, as we know from the Bible they were, if two-thirds were elect from a race for which was brought in no

special provision, how many may we expect from a race whose nature God's Son took upon Him, that in it He might taste death?

No doubt the scripture says that "many are called, but few *chosen.*" No doubt in many localities, in many generations, the number of the saved is as nothing in comparison with that of the lost. No doubt in certain congregations, owing to the apathy and unbelief of Christians, even under the most powerful representations of the truth, but few of the great mass are saved. Yet in the last result, taking saved infants and the saints of the Millennium into account, undoubtedly the vast majority of our race, a multitude indeed whom no man can number, will be found at the right hand of God.

Probably the number of the lost, in the comparison of final, grand totals will be very much what the number of prisoners in our jails and our prisons now *is,* to the number of loyal, respectable citizens who are enjoying their liberty, walking at large.

Clear enough then it is that God's chief end, His last, final object of being, of action, creation and aim is, and must be, Himself, His own glory.

This being so, it follows:

1st.—If God exists for Himself He must *govern* for Himself, not for the greatest good of the greatest number, although, as we have seen, that, in the end, will turn out the fact. Not either to make an impression on the universe that sin is a bad thing and that it ought not to be let to pass by without something done. Not, once again; to balance opinions, and compromise clashing questions, so as, in the main, to steer through and keep up a somewhat respectable throne; but, first of all, like a needle toward the Fixed Star, for Himself.

As it would be a shame for God to exist for any less than the highest, best end, so would it be a shame for His administration to have any less motive, direction and aim than the highest, best end, and that is Himself.

As *God's* chief end is, therefore, to glorify Himself, His greatest object; so *our* chief end is to glorify *Him,* our greatest object, and God is bound so to govern us as to secure that chief end by bestowing rewards upon His believ-

ing, submissive, obedient children, and wrath upon those who are wilful and who refuse to obey.

2d.—If this be so, then God will carry out His law. Why not? No reason why not, no inducement, no shadow of chance of anything else. Balanced by no bribe, no special pleading, no unworthy and inferior consideration—impartial, actuated only by the highest, noblest end of action—no mere suffering, as such, no appeal to interest or prejudice or party can upon this very point of right and wrong affect Him. It is with God as with an English judge who receiving his appointment, not from the people, nor from any man below him, is to be moved by nothing below him, but by considerations of the Queen's Majesty—the constitution—and the whole good of the realm. And every one can see that this at once puts government upon its holiest, its noblest, its securest, and its most benevolent basis.

God will carry out His law. He will carry it above the clamor and the incredulity, the mocking and the jeering of a silly, rebel world, just as an engineer would carry a ladder right above the heads of the crowd, up to the window of the burning house. God will carry out His law just as the drop falls with the murderer guilty of a capital crime and no hope of anything else.

No inducement, no balance of partiality, bribery, special pleading, petty, unworthy consideration is there to prevent. The one star and mark ahead, beyond all, is God's glory. His Law is the exhibit, manifesto of His glory, the satisfaction of which *is* His glory—the infringement of which, if not made good—every officer treading a quarter deck, every colonel commanding a regiment understands this—the infringement of which, if not made good is God's bitter, eternal disgrace

3d.—If this be so, if God's law is as certain, as changeless as God is, as sure to be carried out as God to exist, then a *chasm* is split right in front of our feet, across which we behold The Necessity of the Atonement.

"The soul that sinneth it shall die!" That is straight—that is solemn. So straight and so solemn that when I was convinced of sin I could not avoid it. I walked my room to and fro with the stern Eye of Justice upon me. I said, "The soul that sinneth it shall die!"—then die I must, or God, who

cannot lie, be called a liar." I could not see my way out—any light. It seemed to me, if the Bible was true, I was damned.

Then, little by little, the fact of the Gospel—what I had heard all my life, but never had seen for myself—came filtering in. "The soul that sinneth it shall die!" But suppose One dies in his place? Suppose a substitute for the sinner—suppose, "Die sinner, or Jesus!"

All at once, the full daylight broke into my soul. "That's it," I said. "That is the Gospel! Oh why did I never see it before? How simple, how clear, how straightforward! Now I understand those words of St. Paul, how God can justify and clear the guilty." "Whom God hath set forth to be a Propitiation, through faith in His blood; to declare at this time His righteousness, that God might be just and the justifier of him that believeth in Jesus, the justifier of the ungodly."

I saw, and instantly, the Soul of sacrifice, satisfaction, salvation, a Substitute Christ—the Son of God all radiant, in my place—full, infinite Atonement. I *saw* and *fell* in wonder, in surrender and adoring confidence and trust.

The soul that sinneth, it shall die, *but that is not all*—nor the worst. "The wicked shall be cast into hell, and all the nations that *forget* God"—only *forget*. From this and other kindred passages the truth comes out that born fallen, born sinful, born lost, men have only to stay so—to die so. That not only sinners, men actively sinning shall die, but that the sinful, what the text calls the wicked, men in that *state*, that *condition* shall die.

A man may be just as wicked while he is asleep doing nothing, as he is awake breaking into a house, or committing a murder. I say, "just as wicked"—I mean, the *fact* remains one and the same. He is sinful: the nature is in him—the taint of depravity in him.

This being so, such a man is just as guilty before God, and just as sure of being struck by justice when asleep as when awake. Dying asleep will not save him from being damned. He does not need to wake up and commit sin for justice to strike him. The blow may come down *any* time, any *moment*, and why? Simply because Sin everywhere, just because it is sin, *deserves* to be struck.

If you see a snake by the road, your first thought, impulse, is to snatch a stick and kill it. You kill the snake because it is a snake, an object which represents to you a thing deserving death.

The illustration is a Divine one and it will do. Sin is a snake to God's justice. Its wages—the thing *due* to it is death. They which do such things, says the Apostle—do them and have pleasure in those who do them—are *worthy* of death. The sinful deserve death. They have only to get their deserts, what belongs, is appropriate to them, and they are doomed. The sinful cannot go to Heaven for there is nothing sinful in Heaven. There is only one other place than Heaven, and there they are certain to go—nothing more certain—unless their wages, their deserts due to sin shall be paid.

It is important for us to see, at the root of all Bible teaching, and of common sense too, that sin is that thing in the universe which deserves to be struck and stamped out simply and only because it is sin; and that justice, is that everlasting attribute in God which like a lightning stroke falls on sin to consume it—to consume it, because it is combustible—because in itself, it must be consumed.

I suppose the whole thing is summed up, as the Reformers used to say, in this: Punishment is by necessity inflicted *im*personally upon every sin, but not however *personally* upon every sinner; since through the singular mercy of God some may be exempted by the substitution of a Surety in their stead.* The sword descends and slays the sin and leaves the sinner standing—monument of grace.

These conclusions being unassailable, viz., that God governs with a fixed eye to His glory—that He will carry out and execute His law, and that the Atonement is therefore an imperative necessity, it follows.

4th.—And finally, that any escape from the atonement is hopeless. The cross meets us no matter what way we go, in every pathway of life. The one *question* of life—that on

*See Turettin, Loc. xiv., Q-10. In hoc sensu dicitur poenam omni peccato *impersonaliter* infligendam esse necessario; sed non statim *personaliter* omni peccatori; siquidem Deus singulari gratia nonnullos potest eximere ab ea, substituto in eorum locum Vade.

which every present, every future question is suspended is, what is MY interest in the cross.

Forgetting it will not help me; denying it will not help me; procrastinating, putting it off, will not help me. I am a lost man on my way to hell, up to the moment I consent to risk myself on Christ. "He that believeth not is condemned already. He that believeth not the Son shall not see life, but the wrath of God abideth on him"—stays on him, just where it is. "He that believeth not shall be damned."

The punishment of the wicked, of the rejecters of Christ is unavoidable and everlasting. There will be no "fixing it up." Even now-a-days and under our poor pretences of justice, every now and then the rogue, the defaulter is pilloried, sentenced. So will it be, must it be, in the final adjustment of God.

These facts, my brethren, are not sensational. They are facts which will bear any amount of pondering, and the more they are pondered, the more *real,* more weighty, they are.

These are facts which serious, sober, honest men, who love their souls, should not only ponder but act on.

And what reason can you give, who have not acted, why you should not act upon them now?

We preach the Gospel with the design and intention that you should accept. The offer is made to be taken right up.

What reason why you should not receive and welcome Christ and cast yourself on Him as your Saviour this moment?

No reason *in yourself,* for you are dying just now; lost without Him.

No reason *in God* since God has taken the whole business of His justice and His glory up into His own hands, and satisfied them and Himself in Christ. If then God is satisfied and justice satisfied; and God can be everlastingly glorified in saving you, for Christ's sake at no cost to you, why not let Him do it, and do it at once and have it over and done? Why not say "I cast myself on Christ; I rest myself, a poor sinner, upon Him to save me, and I believe on God's word, I am saved."

For all His people Jesus Christ was Substitute; if you be-

lieve on Him, you are one of His people, saved on the instant, just *now!*

"But no one has spoken to me to help me. It would not be expected, I fear. It would be a surprise were I to come forward and confess Christ!"

Not at all—Not at all! The fact that the Sabbath was made for this business; the fact that the Church was built for this business; the fact that the Gospel is preached for this business; the fact that you are lost, remain as you are—all these facts are your apology, are your inducement, were any needed.

"But I am coming *some* day!" Why not then *this* day? When God is calling can you come too soon? When God commands can you obey too quickly? You are coming *some* day. That you have made up your mind to. Then you have granted the question; then you have yielded the whole of the argument; then to-day and till you come you are without excuse and shieldless. Yes, and before that coming day shall come, another day may come,

"Ghastly death will quickly come,
And drag you to his bar,
Then to hear your awful doom,
Will fill you with despair."

Why not then take a second and a better thought upon it? You are now so near to the kingdom; it would indeed be too bad, on the threshold of life to slip back. *There are some here who never were so near being saved as they have been during the last few weeks.* This makes the question far more solemn. Behold I have set before thee an open door. The door is open now. Oh enter, enter, before the Spirit of God withdraws from you—before the door is shut.

Enter! What's entering? The slightest willingness followed up. Cast anchor in Christ and follow it up by taking your stand.

Oh if some how or other, anyhow, a man will yield in some measure, in some little to God; then, there is the rift in the wall of the obstinate will, through which God enters to save.

A vessel had once been wrecked upon a rocky coast and a number of bodies had been flung upon the beach. Many

came down, in the wild night, to see if help could be rendered to any of the shipwrecked, but they all seemed lifeless. They turned the bodies over to discover any signs of animation but were unsuccessful until they came to a boy 16 years of age. They touched him, and all, except one woman, declared he was dead. She detected that his eye had trembled when he was moved. Acting on this they redoubled their efforts and saved him. A tremble of the eyelid; that was all, yet it saved him. Willingness, willingness, willingness is everything in religion—willingness to venture on Christ.

OPPOSITIONS OF SCIENCE.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called: which some professing have erred concerning the faith."—1 Tim. 6:20, 21.

1. The religion of the Bible, is a *positive* religion—"Keep that which is committed to thy trust."

2. The system of theology revealed in the Bible does not explain *everything*—to do that it must be commensurate with God.

3. *But* so far as it does explain—and it explains enough for salvation—it is clear, distinct, consistent and *irrefragible*. Grant one doctrine or proposition and you grant all the rest.

4. A heretic, according to St. Paul, is one who confutes himself—he is subverted *exestraptai*—he turns himself inside out, upside down—he is *autokatakritos*—his own critic—a living self-contradiction.

5. The trouble with such men is, at the bottom, the lack of a new birth—of regeneration.

6. Hence they are spiritual *weathercocks*—never settled in anything—ever learning, but never able to come to the knowledge of the truth—never arriving at the conviction which—deeper than the moral being itself—makes holy martyrs.

7. The religion and the theology of the Bible, therefore, being a settled thing, a Rock—as settled as geometry, or as the throne of God itself, everything which pretends to be religion among men must be squared to it. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "For our Gospel is not Yea and Nay"—yes and no—"but Yea and Amen in Christ Jesus."

Theology, then, is uncompromizing. It asks nothing of the human reason but reception—nothing *invented,* nothing added, nothing apologetic. It is indeed—Kindly but firmly, "Take it or leave it. If you take it, you must take it wholly. If you do not take it wholly, you must not take it at all."

The Church does not flatter men—nor consent to compromise with men. She is the Pillar and ground of the truth—an authoritative Teacher for all time—in all ages. These thing being premised, we have only to weigh in the balances of the Sanctuary whatever offers itself for our credence. If it too lightly touches the scale, it must be written *"Tekel"*—"Thou art found wanting."

Christian Science.

Recently, a new phase of what calls itself religious thought has appeared and has crystallized into a cult.

Like all error—profound because muddy—imposing because pretentious—vague because shifting and without fixedness, it is impossible to make a system out of Eddyism, or to say just what it is. This is not my judgment only. Able men confess their inability to follow or to understand its tergiversations, verbiage and travesties of ordinary language. Bishop Fallows of the Reformed Episcopal Church says: "I have given it as much attention as I gave to the study of the Integral and Differential Calculus when in the University, but the more I have pored over it, the less I have known. I have tried to get other scholars, inside and outside College walls, to help me to a clearer notion of its philosophy, but I could not." They were also floundering in the mire as well as he.

I have gone through "Science and Health with Key to the Scriptures"—the Book which purports to be ground and standard of this new belief.

After sifting the various reiterated statements, it all comes to this. "Nothing exists but Mind. God means Universal Mind. I am part of that Mind—every moral being is part of it. God is I and I am God, and nothing exists outside." "Man is the expression of God, soul." "There is no finite soul or spirit." All is Universal Mind and merged in mind, or to quote the motto prefixed to the book which sums the teaching:

"I, I, I, I, itself—I
The inside and outside, the what
and the why,
The when and the where, the
low and the high
All I, I, I, I,—itself, I.'

There is no such thing, therefore, as matter—i. e. physical substance, nor death, nor pain, nor sickness, nor sin. There is no objective. All that appears is a projection of mind. You think you see a chair, a table. There is no chair or table. It is a thought, a picture projected by mind. It is precisely as in a dream. We think we see things, and we think we touch things but they are not real—and so when we are awake.*

Sickness is an error—pain is a mistake. "Coughs, colds and contagion," says the book, are human theories." If you think, then, you have a headache, there is no head and no ache. If you think you have the rheumatism, there are no twinges and there are no bones. All you have to do, is —like Podsnap in Dickens—put them out of sight—wave them behind you and they are gone.

"There is no sickness and there is no death. It is an error of mortal mind—i. e. the flesh"—whatever flesh may be, where is no matter. But there is no death, no casket—and no funeral and no grave. Dismiss, deny them—Presto! they are gone.

Nor is there any curse. Who is there to curse? "Wrath," says the Book, "is not righteous." There is no sin. It is an error to feel a thing sinful. Banish the thought—it is gone. There is no distinction between right and wrong save as you yourself make it.

Now I do not mean to occupy this sacred hour with what it not the Gospel—any further than the Negative may be a help to the clearer and more impressive enumeration of

* "Mortal existence is a dream. A mortal may be weary, or pained, enjoy or suffer, according to the dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of these dream-sensations. Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal mind or body is a mortal dream."—*Science and Health*, p. 250.

the Positive. Some would say: "Do not touch it. Our business is to teach truth, not confute error. Leave it alone. If this counsel is not of God, it will come to naught."

It will surely come to naught, but that does not excuse cowardice—a hesitation to throw oneself into the breach as did Phinehas when he slew the Midianitish woman, and David when he withstood Goliath, Peter when he rebuked Simon Magus, and Paul when he blinded Elymas.

For Christianity is not didactic and defensive, only. It is polemic and aggressive as well. It has a world to conquer—paganism at home as well as abroad—Delusions at home as well as abroad and there is no delusion too absurd to sweep in its hundreds of thousands of votaries—"too absurd," as Mark Twain puts it—"for humanity to swallow." Beside,—there is a terrible denunciation of the false prophet who saves himself—who sees evil coming over the land and refuses to give an alarm. "O Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at My mouth and warn them from Me. If thou warn them, thou hast delivered thy soul—but, if not, their blood will I require at thy hand."

Consider then,

I. What of Spiritural doctrine this new cult *destroys.*

II. How it *contradicts common-sense* and all proper science.

I. What of Scriptual doctrine, this new cult—the worship of Mind as all, and all in Mind—destroys: viz.: Prayer —the Trinity,—Creation and matter,—Sin, sickness and death,—Atonement,—New Birth,—a sovereign Election, and,

1.—*Prayer.* The First Chapter of "Science and Health" is devoted to the abolishment of the Scriptural doctrine of prayer. "Audible prayer," we are told, "is impressive but produces no lasting benefit." "God is not influenced by man. The 'divine ear' is not an auditorial nerve. Who would stand before a blackboard and pray the principle of

mathematics to work out the problem. We work it out." Mind does it.

Of course this is the destruction of what the Bible calls. "Calling upon the Name of the Lord"—"Then began men to call upon the Name of the Lord"—"Whosoever shall call upon the Name of the Lord shall be saved." It is the destruction of that felt dependence upon a Personal Being above us, apart from us, to whom we are responsible, which Scripture makes the basis of any right experience. It is the ruin of the Confession of Sin. "If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "Prayer," says the *"Science,"* "is not to be used as a confessional. To pray aright we must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness." It is the destruction of that "prayer of faith" to which alone, God has promised to listen. It is the denial of that "fervent effectual prayer" which availeth much. It is the annihilation of prayer with the voice, in private or in public, and yet David says: "I cried unto the Lord with my mouth." "I cried unto the Lord with my voice and He gave ear to me." "Evening, morning and at noon will I pray and cry *aloud* and He shall hear my voice."

2. *Eddyism destroys the Holy Trinity.* "The theory of three persons in one God—(that is, a personal Trinity or Tri-unity)," says the *"Science,"* "suggests polytheism rather than an ever present, *I Am.* God cannot be understood through mortal concepts. The precise form of God must be of small importance when compared with the sublime question, 'What is Infinite Mind?'"

This destruction of the Trinity is, of course, the destruction of Incarnation. "If God is limited to man or matter," says the *"Science,"* "or if the infinite could be circumscribed in the finite, God would then be corporeal, and unlimited Mind would seem to spring from a limited body, but this is an impossibility. Mind can never be in bonds, nor manifested through corporeality."

Here we have Mohammedanism and Unitarianism pure and simple. Only to the Mohammedan and the Unitarian

God is still a personal Spirit, while the *"Science"* makes Him something vaguer and less real even than that. He is the Universal Mind. "God is allness—Allness is God."

3. Denying the Trinity, and denying, *in toto,* the reality of matter, *the "Science" denies, of course, the story of the Creation.* "Let there be light is the perpetual demand of Truth and Love changing chaos into order and discord into the music of the spheres." "The mythical theories of creation are vague hypotheses. The Scriptures imply that God is All in All." "God never created matter," again says the *Science.* "There is nothing in Spirit out of which matter could be made. Spirit is the only substance. Things material are unsubstantial. There is no truth that is material." In other words, my senses are playing jokes upon me. "The five senses," says the *Science,* "are deceptive." "Nothing possesses reality or existence but the Universal Mind." Presto! Change. Away go all phenomena—Away go all the worlds. Stars of midnight, ye yourselves are midnight and there are no stars!

4. Denying Creation, *the "Science" denies, by logical sequence, sin, sickness and death.* "Matter and its claims to sin, sickness and death are contrary to God." it e., If you grant God you deny matter and if you grant matter you deny God. But sin, sickness and death go along with matter and the creation of matter. If then there is no such thing as the material, there is and can be no such thing as sin, or sickness, or death. "So long as we believe that soul can sin," says the *Science,* "we can never understand the science of being." The awful sense of wrong doing is simply a delusion. Put it away. You have not done wrong. You are not sinful for the "soul is incapable of sin."

Can depravity—I will not say delusion—can depravity go further than this? "I am a bad man," said one, "but I am not yet bad enough to deny it." Stark insensibility to sin means a "conscience seared with a hot-iron." What wonder, if we start back in horror, unconsciously reminded of the word: "For this cause, God shall send them *strong delusion* that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

With sin, the *effects of sin*—sickness and death are denied. "You say a boil is painful," says the *Science,* "but that is impossible. Your imagination makes the pain. The boil simply manifests that you believe in pain and you call that belief a boil." Your belief—your fancy is the only pain. Apply mind to the fancy—say the boil is not there and it is gone.

Two companion pictures admirably illustrate this. In the *first,* a sick man appears before the Scientist who is sitting by a table, in a chair.

"I am very sick," says the man, "can you cure me?"

"Your statement, my friend, is an error," she replies. "You are not sick at all. There is no such thing as sickness. Now what do you imagine ails you?"

Second picture. "Small-pox, madam." Chair and table overturned, exit Scientist—skirts flying—through the back door in precipitate retreat.

"There is no death," says the *Science.* That seems a ghastly pleasantry to utter in the house of affliction. There is no death? I would not like to stand by the coffin and say "That is nothing. Do not put on any black; there is nothing black in it." I tell you there is something so awfully black in the chasm—in the loss of the loved one, that nothing but infinite grace can help us to bear it—can relieve, or console.

"There shall be no more death," says Holy Scripture. "Oh do not trouble," says the *Science,* "there is none *now.* Death is a dream. 'It is a mortal illusion.'" "Death," says the Scripture, "is penalty—it is 'the wages of sin'—it is 'the King of terrors,'—'after death the judgment!'" Be not deceived, God is not mocked—the soul that sinneth, it shall die.

5. Eddyism *destroys the Scriptural doctrine of Atonement.* "Final deliverance from error," says the *"Science,"* "is not reached by pinning one's faith without works to Another's vicarious effort." "Whosoever believeth that wrath is righteous does not understand God." "One sacrifice, however great, is not sufficent to pay the debt of sin. The material Blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the 'accursed tree'

than when it was flowing in His veins as He went daily about His Father's business." "Jesus was a 'good man'—the offspring of Mary's self-communing with God. Jesus is the name of the man who has presented, more than all other men, the idea of God—but Jesus is not God."

"Atonement," continues the *Science*—"*at-one-ment* is nothing more than the exemplification of man's unity with God. It reconciles men to God, not God to man, for how can God propitiate Himself? Jesus aided in reconciling man to God by giving man a truer sense of Love"—i. e., of Mind—Allness.

These and similar statements of the *Science* are diametrically opposed to the Scripture which teaches that "the Word was made flesh"—that "when the fulness of time was come, God sent forth His Son made of a woman, made under the law *to redeem* them that were under the law"—that "Christ hath once suffered for sins the just for the unjust *to bring us to God*"—that "the Blood of God has bought His Church"—that "without the *shedding* of blood is no remission"—that "when God sees the Blood, He will pass over us"—that "the Blood of Jesus Christ His Son cleanseth us from *all sin*"—that "by one offering He hath forever perfected His saints,"—and that, if we reject that one offering, "there remaineth no more Sacrifice for sins."

Of course, if there be no literal blood-shedding, and no literal death of the Son of God, there is no *Resurrection*. "The belief that material bodies return, to dust, hereafter to rise up spiritual bodies," says the *Science*, "is incorrect." "Jesus restored Lazarus by the understanding that he had never died, not by an admission that his body had died and then lived again." "The interpretation of the passage 'In my flesh, I shall see God'—as if Job intended to declare that if disease and worms destroyed his body, yet, in the latter day, he should stand in perfection though still clad in material flesh, is an interpretation just the opposite of true."

Here again Holy Scripture confutes the *Science*, by asserting: "It is sown a natural body, it is raised a spiritual body." Jesus said, "Lazarus is dead," and St. John says: "He that was dead came forth," and again: "Lazarus

whom He raised from the dead." Job says "Mine eyes shall behold—I shall see for myself"—no *sense-deception* there. St. Paul shuts the Bible in the face of *Science* when he says: "If the dead rise not then is Christ not raised. And if Christ be not raised, your faith is vain, ye are yet in your sins."

6. The denial of the Atonement leads to *the denial of the New Birth.* "Salvation," says the *Science,* "is not through pardon but through reform." If truth is overcoming error in your daily walk, you can finally say: "I have fought a good fight, I have kept the faith, because you are a better man." There is no such thing as *being saved*—as passing from death unto life—as being *"quickened"*—as receiving a spiritual "seed," the infusion of a principle which was never in us before and never again will be absent. Man purely natural can work his own salvation, by getting hold of the notion that he is mind and mind only—part of the Allness of God.

It is just here that we trace the real genesis of the *Science.* It is simply a phase of that Brahminism which of recent years has been imported by a sad exchange from India and has become so much the fad in certain Literary circles—the notion of absorption into Brahm—"the Universal Mind—the One without a second." Man, by thinking can think himself into pure Spirit. He needs no Holy Ghost.

That winds the whole scheme up into a denial of a Personal God, apart from the universe, Who has created the universe and man; Who rules them, and Who interposes, from without, His sovereign will and grace and action. And now we reach the

7th Christian doctrine—the touch stone of the rest, and which the *Science*—in common with every other error—especially hates and denies—*the doctrine of particular personal Election.*

Of course, if men are born again by an influence and power from outside of themselves, they are dependent on that power, and when it has been exercised in their case they will give all the glory to God. They will say, "Thou hast led the blind by a way that they knew not,"—"God has made me to differ." * * *

"'Twas not that I did choose Thee,
For Lord that could not be,
This heart would still refuse Thee
But Thou hast chosen me.
Thou, from the sin that stained me
Hast washed and set me free,
And to this end ordained me,
That I should live to Thee."

Mrs. Mary Baker Glover Patterson Eddy was admitted to the Congregational Orthodox Church at the age of 12 years. In her book entitled "Retrospection and Introspection" she writes as follows: "Before this step was taken, the doctrine of Unconditional Election" (taught in the church and held by her father and mother) "greatly troubled me. So perturbed was I by this erroneous doctrine"—she afterwards calls it John Calvin's horrible decree—"that the family doctor was summoned and pronounced me stricken with fever. When the meeting was held for the examination of candidates for membership I answered declaring that I never could unite with the church if assent to this doctrine was essential thereto. I stoutly maintained that I was willing to trust God and take my chance of spiritual safety with my brothers and sisters, not one of whom had then made any profession of religion."

The evident meaning of all this is that the young girl gave not the slightest evidence of any such thing as regeneration. She was unconscious of any special and distinguishing work of the Spirit of God in her heart. She was willing to take her chances with the rest of the world who made no pretence of such a change. She would not admit that she was saved by any interposing touch of mercy—in other words, that her salvation was of God and not of herself. She was "climbing up into the sheepfold by some other way."

And that great lack at the centre of her experience explains the unhingement of her whole system. Little by little, she lapsed from Trinitarism into Unitarianism and from Unitarianism into what she calls "Science," the essential teaching of which is that man can save himself by works and thoughts without a God or Saviour.

II. We have seen that the teaching referred to is the annihilation of Christianity. *It is also the annihilation of common sense,* of all proper science,—or as Joseph Cook tersely put it—"Christian Science is neither Science nor Christian."

It certainly is not Science, which is knowledge based upon actual facts reported to the mind by the senses. If the senses can lie, then nothing can be known. If when I see a thing, I maintain I do not see it—if when I handle an object, I maintain I do not touch it, I become the apostle of nonsense—I make the universe a lie and God a liar.

But the universe is not a lie. When I fall and strike my head and fracture my skull, the thing is a reality to me and my friends. Philosophize, as I may, instinct prompts me to snatch a child from in front of a trolley car and philosophy goes to the winds when it says: "There is no trolley and there is no danger." The most insane disciple of science will not seize a red hot iron bar with his naked hand—however eloquent he may be in maintaining that iron and heat and burns are an illusion.

And not only is the Science opposed to common-sense, but it makes God a liar. For the Word of God speaks of matter—of earth and mountains and rivers and herbs as actual existences, and of man as having a material and fleshly body—as being subject to diseases and as being cured by the application of remedies to diseases. The Bible sympathizes with sensations, grief and pain and terror as actual experiences. The universe, according to the Bible, is just as real as God is. The Bible speaks of blue and purple and scarlet as colors which exist in fact—which all may recognize. When I call blue "blue," it *is* blue. I do not deceive myself—nor is blue red, or yellow, or nothing.

The *Science* is opposed to the experiences of infancy and childhood which are a development through the senses. The child does not imagine the outside world. It does not create what it admires. The object is there and it arrests the sight and calls forth the admiration. The child, at first, can perceive but few objects and their relations, but, as its "sense becomes exercised to discern," as St. Paul puts it—the child grows in knowledge and wisdom.

If we cannot trust our senses, we can trust nothing—know nothing, for God in His Word constantly appeals to them. Christ appealed to them when He said "Handle Me and see for a spirit hath not flesh and bones as ye see Me have."

If I take poison I shall die in spite of all my thinking. If I neglect the typhoid pneumonia I shall go to my grave although I go raving "There is no pneumonia and there is no grave."

The denial of the senses is to make myself, who see, a liar—the universe, on which I look, a lie and God who made it and who describes it as material, a liar,—my whole philosophy is one gigantic lie which will lead me down to the "father of lies" as surely as I have any being.

The *Science* fills grave-yards, by teaching people to neglect medicine—the proper care of their bodies and health. According to its strict theory, "no physical care is to be given to the sick, nor sympathy, as we understand it, to be offered to the afflicted. He who suffers is to be told that he does not suffer, and, not for a moment to confess to himself that he does suffer." He must say to his own consciousness, "You lie!" and go down to the grave with that lie in his right hand.

The *Science* is founded on hypnotism. There are people whose will-power dominates weaker wills which submit to them, and once the domination is established there is no absurdity to which the devoted dupe will not bow. Mrs. Eddy is one of those strange, uncanny, fascinating people whom we call hypnotists. We find them everywhere, though not on so colossal a scale. They are the "promoters" of the business world—the projectors of vast financial bubbles. In philosophy they are the *Spinoza's* and *Fichtes* of thought. In religion they are the Mohammeds, the Joe Smiths, the Dowies of their age. The founder of this cult is one of them.

The *Science* logically leads to witchcraft and involves witchcraft,—for if one can banish pain by thinking and by absent treatment, one can create or summon pain by thinking, as well. And this Mrs. Eddy asserts and warns her followers against—viz.: What she calls "Malicious

Animal Magnetism," which only she can detect, and which is nothing other than the Salem Witchcraft revived.

The *Science* drops the bottom out of all morality. The Chapter on marriage—with the interweaving of a vast amount of sentimental verbiage, goes to destroy it. "Proportionately," says the book—"as human generation ceases, the unbroken links of harmonious being will be spiritually discerned. To no longer marry or be given in marriage neither closes man's continuity nor his sense of increasing number in God's infinite plan." The plain sense of which is, "In time there will be no marriage and human generation will be independent of sex. Children will be conceived spiritually, by an act of will—without paternity as Jesus was—but I spare you.

Enough has been said of this awful delusion—the *antithesis* of faith as St. Paul calls it—in which—Satan masquerading as an Angel of light and as it were, by a second Eve—"the second great Mary—who has taught the world to know God," as the Hon. William G. Eddy, of Illinois styles her—is seeking, at the beginning of the 20th century, to seduce the unwary—to abolish God, Christ, responsibility, heaven and hell and—by the repetition of the ancient whisper, "Ye shall be as gods," to lift man in his own conceit and flatter him to the height and the bent of that pride which goes before destruction and of that haughty spirit which goes before an irrecoverable fall.

Let us be wise and warned, in time, my Brethren. Let us—in a world of delusions, false opinions and seductions calculated to deceive, if it were possible, the very elect—be more and more determined to make the Bible, in its plain interpretation, our guide, and the Saviour, which it proclaims, our everlasting refuge, trust and portion. Let us pray that by His good Spirit we may be led into all truth and not left in ignorance of Satan's devices.

ENTHUSIASM: PAUL BESIDE HIMSELF.

"Paul, thou art *beside thyself.*" *Acts* 26:24.
"And when he *came to himself,* he said: I will arise and go to my father." *Luke* 15:17.

These texts put a sharp contrast. On the one hand we have the judgment of Festus which is the world's judgment of the Church and her most earnest ministers. On the other hand we have the judgment of the Prodigal Son, which is the penitent, believing sinners judgment in all ages. And these are diametrically opposite. For there has always been a controversy between the Church and the world as to which of the two is crazy—is mad. The world thinks we are. We, on the plain word of God, in the light of experience, under the shadow of eternal judgment, *know* that they are—that "madness is in their heart while they live, and after that they go to the dead."

The world says, "The prophet is a fool, the spiritual man is mad;" but God's word says just the opposite, "Fools make a mock at sin." "The fool hath said in his heart, There is no God." He who harbors the wish; who runs his inward Atheism out in action; who sports with time, eternity and holiness; who makes a jest of them; Oh yes, the world; the skeptical and gilded age; the thoughtless world; the age of pleasure and selfishness; the giddy throng where fancy reigns and there is no conviction; where etiquette is king and fashion queen and every one is fluttering from sentiment to sentiment, from creed to creed, like insects among flowers, pleased with them all by turns, but fixed to none; this is the fool, the mad thing.

The sinner, not the saint; the mocker, not the minister; it is, who is insane, is mad.

To these, not to God's people rings the knell, sounds out the warning cry above earth's swiftly shifting scenes, its charming and deluding dissolutions:

"Stop, poor mortals, stop and think
Before you further go,
Will you sport upon the brink
Of everlasting woe.

On the verge of ruin stop,
Now the friendly warning take,
Stay your footsteps ere ye drop,
Into the burning lake."

The world's view, which we look at first, is that, in the parable, the run-away alone was sane; the man "taking his journey into a far country" was sane; the man consorting with the swine was sane; the man who fain would fill his belly with the husks was sane.

And that the other actors in the scene, except the elder brother, who was not an actor, but a critic, an obstructionist, were mad.

That all the actors—put it so—upon the heaven side, were mad. What more crazy than for an old man, model as he ought to be, of gravity as well as years, to rush off on a run, his white hairs flying in the winds? *Distracted!*

What more crazy than in religion to have music, dancing? To bring in the inspiration, quick step of inspiring sounds—the moving and impetuous force of eloquence and gesture?

What more insane than fellowship as in the parable, on Christian grounds, society apart, felt manifested brotherhood—communion?

What more unseemly than the haste with which the servants killed and dressed the fatted calf; the urgency, the pressure of Atonement? How outre, eccentric.

That is the judgment of the world, and its judgment the instant any new stir, new movement comes in, in the direction of God. Bunyan puts this excellently well. Christian had lived all his life in the city of Destruction. Nobody called him a "fool." From all that appears he was regarded as a solid, sober, reputable citizen, as worthy of consideration, confidence, esteem. But the moment he set out to leave the city of Destruction; the moment he put his fingers in his ears and ran on crying, "Life! Life! Eternal Life!" what were the epithets flung in his face—hurled after him? "Fool," "frenzied distemper," "brain-sick fellow," "fantastical fellow," "madman!"

So too in Vanity Fair—"so called," says Bunyan, "because the town where it is kept is lighter than vanity."

"As they wondered at the pilgrims' apparel, so at their speech, for as they spoke the language of Canaan none could understand their speech and therefore they and the men of the Fair seemed, like barbarians, one to the other. When then Christian and his fellow said, 'We buy the truth and sell it not,' occasion was taken to despise them, some mocking, some taunting, some speaking reproachfully and some calling upon others to smite them, so that there came to be a great hubbub and stir in the Fair."

That, my brethren, is the state of things, in more or less degree, wherever there is any quickening of vital godliness. "The man who never yet was made a fool for Christ, before his fellow men, was never yet made wise into salvation," and just as soon as earnest piety comes in, the world will laugh and mock, and cry "Fanatical," "extraordinary!" "He's a madman!"

That is the judgment of the world upon us, brethren; upon us all alike. The world pronounces earnest piety, anything peculiar in religion, madness. Yet the Bible calls us "a *peculiar* people." How peculiar! Zealous! And how zealous? David says of himself, and John confirms it of Christ, "The zeal of thine house hath eaten me up." And again David says, "My zeal hath consumed me!"

The world counts every zealous Christian mad, especially the ministers. So long as there is *no* special power in the pulpit—spiritual power I mean; not power of intellect, nor power of eloquence, but *spiritual power,* the only power within the Church of God of any moment—the world agrees that the preacher is sound, sagacious, judicious; but just as soon as the Holy Spirit comes down and Pentecost appears in tongues, in cloven tongues, new utterances, strange utterances, in Tongues of Fire,—the world cries out: "Beside himself, unhinged, delirious, full of new wine, a madman."

These things have been said of men in our day. They have been said of Mr. Moody and of Mr. Spurgeon. It is incredible what false and what atrocious things have been reported of these blessed men. I know this for I have heard them. Mr. Spurgeon has been called a montebank, a charletan, sensational—he has been caricatured, held up to ridicule in every way. And yet, whoever saw that Elijah-

like man of God move slowly, heavily into the pulpit, whoever felt the awful hush on the assembled thousands as he rose up to pray, whoever found himself brought, as there, face to face with vast, unveiling eternity, must have known in his heart the sheer impossibility of such falsehoods; must have had the profoundest conviction that, whatever might be the most startling, vehement, even supernatural flights of his terrible earnestness, never could such a man be anything else than a man, prostrated in soul, overawed, overwhelmed and laboring under the pressure, solemnity, power of the Spirit of God. "I went to hear Mr. Spurgeon," said one of our scholarly, rhetorical American preachers. "I went to criticise, but I bowed my head upon the seat before me under one impression, 'You, you wretched sinner, criticising here! Search yourself, yea, search and see for this is God's own power.'"

The world has spoken thus of earnest preachers in our day and every other day. No church can shield such a preacher, can prove an exception—take Whitfield, Rowland Hill, Toplady, in the Episcopal church; take Haldane, the Erskines, Burns, Thomas Toy, in the Presbyterian church; take the Wesleys and Fletcher in the Methodist church; take Edwards, Nettleton and Finney in the Congregational church.

Take Huss, Savanorola and Wickliffe before them; take the Apostle Paul, as in this text, whom Festus called, "Beside himself"—take back of him and all, our great, our royal Master of whom was said not only this, but more, "He is a man possessed!" "He hath a devil!"

The world counts as safe, as sound, as judicious, the quiet, respectable preacher of form; the quiet respectable preacher of philosophy; the quiet respectable preacher of free-will, the polished Arminian who flatters the flesh and who saves it; and counts the downright, the earnest man mad.

But now reflect for a moment. What would you say, what would any one say of that mother in a burning house who strives to save the cradle while she leaves the child to the flames? Yet that is the preacher of Church and of forms. He striving after the cradle and leaving the child to burn up.

Or what would you say, what would any one say of that man who on a sinking ship instead of getting into the life-boat himself and urging others to do it, should spend his time in nice and careful calculations as to how the accident happened, or as to how long the vessel will probably float, or as to how many of the passengers will likely be saved? Yet that is the preacher of philosophy. He is calculating, balancing, splitting hairs while men perish.

Oh what would you say, what would any one say of those Chinamen who when the flood came at Fouchoo bent all their energies to save a pig and let scores, hundreds of their fellow men die without help. What would you say? You would say they were maniacs, mad and yet that is the Arminian, the preacher of human free will. He is saving the flesh, the pig in us—for the flesh is the pig, it profiteth nothing—what can it profit, in the face of that momentous fact, "Ye must be born again?"

But not only does the world pronounce orthodox, vehement ministers crazy, but it goes further and assails the source of Christianity itself. It pronounces the Bible an unsafe, inconsistent and dangerous book. It pronounces the God of the Bible a wrong and mistaken, impossible Being. It does not dare, except in shocking instances, like Robert Ingersoll, to say the thing out loud. It would not say it. It prefers a subterfuge.

The world, rather than say to His face that God is crazy, would deny the God of the Bible. But postulate, oblige the real God of the Bible, and the world says, "He is mad!" They said this to Christ, who is God, to His face.

"What madness to let a world fall when God could prevent it. What craziness to preach eternal Hell to finite men. How foolish the preaching of a gospel to dry bones, to men who have no ears to hear, nor free will except by the grace of the Spirit of God to receive it. Such a Gospel, were it true, would send more men to Hell than it would save therefrom."

That is the world's view—always was—is to-day, That is the charge. Extraordinary earnestness, unusual devotion in the pews, attempts to waylay sinners, to press home the gospel; these are madness. Extraordinary earnestness, unusual devotion in the pulpit, the throwing of the Gospel net

with real effort to catch fish and draw them in, is madness. Extraordinary earnestness, devotion on the part of God by shakings of His providence, by stirrings and convictions and awakings of the Holy Ghost, are madness.

Such is the charge. The Church of God baptized at Pentecost is mad. The Doctrines of the church, exact, undeviating, self-consistent, all harmonious as they are, are madness. The Divine Order of the church as opposed to chaos, is madness. Her steady conformity to scriptural and common sense and tried and settled precedent which God has blessed, is madness. Her refusal to pull up the planting of God by the roots; her refusal to shift herself with shifting sentiment, is madness. Her assertion of a character within us, a New Nature infused which we are bound to educate, develop, as a child, from faith to faith, adding to our faith virtue, all this is madness. All the Divine, to carnal fancy and upon the platform of a fallen world, is madness.

That is the world's view. Now for the other side, the Church's side of this quarrel. How does the Church view it?

The Church views it that the world is insane; that not the Father running to meet the prodigal; that not the servants hastening to kill the fatted calf; that not the musicians who strike up the organs and trumpets, the cornets and cymbals; that not the Davids who go dancing before the oncoming Ark of the Lord, are insane. That none of the men who cry aloud and spare not and lift up their voice like a trumpet to warn and awaken, that none of these are insane.

And certainly nature itself confirms the Church in this matter and teaches that earnestness in religion, great earnestness, pathos, vehemence in religion is right. For, if there be a Hell, says Jonathan Edwards, "If there be really a Hell of such dreadful and never ending torments as is generally supposed, of which multitudes are in great danger—and into which the greater part of men in Christian countries do actually, from generation to generation, fall, for want of a sense of its terribleness, and for want of taking due care to avoid it—why then, why is it not proper for those who have the care of souls to take great pains to make men sensible of it? Why should they not be told as

much of the truth as possibly can be? And why should we not cry aloud and call earnestly to men and represent the danger they are in, and their own folly in delay, and in the most lively, affected, affectionate manner of which we are capable? Does not nature teach this? Does not nature, humanity, kindness oblige it? And when ministers speak of these things in a cold and correct and indifferent manner; even when what they say is the truth, do they not contradict their ownselves, and thwart and pull down their own work, since actions speak louder than words?"

So much for Jonathan Edwards. But let me give one more thought from his extract upon the "Distinguishing Marks of a work of the Spirit of God."

"Suppose that a person saw himself hanging over a great and deep pit full of fierce and glowing flames, by a thread which he knew to be very weak, and not sufficient to bear his weight, and knew that multitudes had been in such circumstances before, and that most of them had fallen and perished, and saw nothing within reach, that he could lay hold of, to save him, what distress would he be in! How ready to think that *now* the thread was breaking; that now, *this minute,* he should fall and be swallowed up in those dreadful flames! Would he not be ready to cry, and cry out loud, and just as loud as ever he could in a situation like that?"

And, we may add, would not those who saw him hanging so, and saw a rescue for him that he could not see, a hand from which he was blindly swinging away, be likely to cry, and cry out loud, and just as loud as ever they could to a man in a peril so dreadful as that?

Vehemence then in the pulpit, great earnestness, great desire, great effort, is common sense and not madness. It is what nature teaches. It is what scripture enjoins and insists on. "Cry aloud and spare not!" "Son of man I have set thee a watchman—a watchman—if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

Earnestness! my brethren, would to God that we were thrice and twenty times more earnest! Power lies, for the most part, in earnestness, *i. e.,* the other elements which

enter into power are nothing without this. Earnestness is power in action, the white heat of power. And can we be too earnest? Measured in comparison with God, along the line of eternity, measured against the Hell into which sinners are dropping and the Heaven into which new converts are sweeping, can any honest, downright effort, moved by God, be too earnest? Put in contrast with eternal interests, eternal magnitudes, was ever any saved man too earnest?

That now is the other view of the question; the Church's view of this question; Piety's view of this question—that the world; the men who cast off God's fear, the men who ridicule prayer, the men who fling away money, health, happiness, peace on their lusts, the men who procrastinate opportunity, who fool away privilege, consort with swine, chew husks, and perish in their soul hunger and in rags when there is bread enough and bread abundantly to spare; that these are madmen, that when they lie upon a dying bed, after life's short and "fitful fever," they will wake and say: "I was a madman!" That when they stand before the judgment bar of God—last sealing test—they then will say: "I was a madman!"

Now, the texts from which I am preaching put not only a contrast, they put a *change*. And that is blessed, infinitely blessed. It is blessed for me, because it relieves me and makes me happy in preaching. No man can be happy in looking at sin, at sorrow, at danger. And it is blessed for you, because not a man, not the most unlikely man here, but may meet with that change, and meet with it now; from being a madman may come to himself.

"And when he came to himself he said I will arise." When once a man comes to himself there is a change, and a change in three senses, as regards sin, salvation and when he shall act: and

1st. As regards sin. Sin used to look *easy*, now sin begins to look hard; the way of transgression is seen to be hard.

It is seen to be so in the case of others. Take Cain. He pleases himself. He indulges his anger. He knocks down his man. That is easy. Then comes the curse; the red blood

on his hands; the fugitive flight; the brand on his brow; the ghost haunting him always; Abel's grim ghost that never will down. These things are not easy. They are hard; increasingly hard; "the way of transgressors is hard." Cain hides from the ghost. He builds cities. He flits from city to city. He is a vagabond; more and more lost; lost to society, lost to remembrance. He drops into Hell. "The way of transgressors is hard."

The same thing is seen in Esau, in Saul, Jeroboam, and Haman and Judas.

But the illustration, under the Spirit of God is brought nearer home. The sinner sees it in society around him—in the meteoric rise, splendor, display of some business success, of some bustling, brisk speculation. All this is easy. It is wealth without God. It is happiness without God, It is property without God. But wait. Let us see. As sure as God is, there will be a collapse. The rocket went up with a whiz; that is easy. It will come down like a stick; that is hard. It will plunge in the mire; that is hard. It will be lost in contempt; that is hard. It will be lost, if unrepentant, in hell; that is hard.

But what. The man of whom I am speaking does not need examples. Does not need observation to prove it. Does not need the Bible to prove it. He proves it himself. His history proves it. He has long been suspecting, finding it out, but now his eyes are wide open. Now he sees that to get his own way is to get a hard way; the worst thing the world can afford him. Now he sees that to do his own will is not to take the road to Paradise, but to the swine-troughs of hunger, of misery, of abject and haggard despair.

In Venice there is a bridge which connects the Doge's palace with the ancient prisons of the State. It is historic. All have heard of it—the Bridge of Sighs—so called from the sighing and the tears of the prisoners as they were led across and to the narrow, low-browed entrance on the other side. There, is a dark and crooked staircase, down, down, down. And from its corners and its sides rough stones jutting out of the masonry, now this side, now that side, now above the head, against which the bewildered blinded prisoner must strike and bruise himself. Such is

the path of sin, of every path of sin, the going down is easy, but the stones of providence, the stones of penalty, are hard. Bruised, maimed, broken, helpless the sinner lies at the bottom, and what is the use of it all? And why should it be so? This the awakened sinner takes home. He comes to himself, and what does he say? "Madness! In me is the madness. Madness! The past, that is madness. My record is madness. Sanity, reason, salvation, lie in the other direction. I perish! I perish! I will rise up and go!" A great change about sin—and

2dly. About salvation. A man never sees the good of a thing till he *wants* it. And he never sees the availability of a thing till he *really* wants it. "Hunger," says some one, "is a haggard, but a healthy thing." It makes a man open his mouth. And the moment he opens his mouth, the trouble is over; he sees, and he wonders, where were his eyes! there is bread enough and to spare.

Bread enough! "I am the bread!" Who says it? God in my nature. Infinite, Infinite, Infinite God. Bread enough and to spare.

And to spare! Who says it again? Again God. "He spared not." Then there is plenty to spare. "The Bread which I give is my flesh; which I give for the life of the world." There is then plenty to spare!

Now hear the Gospel! "God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life!"

Look at that text; analyze it. Your heaven is in it; your Salvation is in it. All that you ever will need in time, or in eternity, is in it. How!

Why, it tells you, God loves you; that He looks upon you a sinner, in love, not in hate.

And that He *so* loves you that He gives to redeem you, not a world, not an angel, not a universe, but, what is worth more than 10,000,000 worlds, more than 10,000,000 angels, more than 10,000,000 universes, His Son, His adorable, His true, His only Son. He spared not His own Son.

And what does *that* tell? It tells that you, a lost sinner, must die for your sins—"The soul that sinneth it shall die," —unless one dies in your stead. In your stead, and that is

the *gist* of the text. God gave His Son to *perish* that whosoever believeth, trusteth on Him, consenteth to the transaction, should *not perish.*

That is, God put His Son in our place, in order that we might be put in His Son's place. "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Is that clear? God puts the sins of the sinner to Christ's account, in order that the merits of Christ may be laid to the sinner's account. God puts our badness, all of it, on Christ; that He may put Christ's blessings, all of them, on us. And this is done on the instant, the moment that we believe.

"The moment a sinner believes
And trusts on His crucified God,
Salvation at once he receives,
Redemption in full through His blood."

Christ then stands before us, on the tree, our Substitute. He takes our place, to settle all accounts for us with God.

He *does* this and He cries, It is finished! *Who* cries it? God cries it. *How* cries it? Out loud He cries it, loud, *very loud, louder* than any preacher ever cried it, loud, *very loud,* So loud that all *heaven* heard it, that all *devils* heard it, that all *Jerusalem* heard it. Christ was *earnest.* He meant it. Am I right there. Three times over the Evangelists say, He cried—κραξαι He "shouted" with a loud voice, It is "finished," and gave up the ghost.

Christ said, "It is finished! *I save on the spot.*" Believe on me; trust your concerns to me; cast yourself, body and soul, all there is of you, on me, and I will take you right up. Your part will be finished; Mine will begin. I will keep. I will strengthen, will sanctify—*that* you know nothing of now. It means make you holy—I will do that little by little, not all at once, by and by. I will lead you on gently. Yes, lead you and never forsake you and bring you at last to the Land where sorrow and sin are no more.

That brings me to the 3d point, where I stop. The sinner changes his mind as to the *time.* He has always had an idea that sometime he ought to go back. But, "Now," he says, "is the time. This very day! But what, this very moment; I will arise and go."

I will go back, just as I am, in my rags, without any good clothes. There is no shop here at which to buy clothes. If there were one I have no money.

I will go back, just as I am, without sending them word. I have no paper to write and no stamps to pay postage.

I will go back to God before letting Him know. I will trust before I utter a prayer. I will trust and then pray. I will pray while I'm going, but I will *start* NOW. *Now* before my heart gives me the slip; now before Satan has time to seize me again. I will go *right* back to God. That's it sinner. *Right* back. May God help you! Now.

FEW THAT BE SAVED!

Luke xiii:23.

"Then said one unto Him, Lord, are there few that be saved?"

To be saved, *does not mean to have a standing in the Christian Church,* either as an officer or member. The Church is full of people who will never see heaven; and she has at her head many leaders who are no better, at heart, than Diotrephes, than Judas, or Demas. I knew a man—a former church official, not in my own church, but in one of the towns in which I have preached, who came to me and confessed that all the time he was holding office and was going in and out among the people, he was living in secret adultery—a rank, debauched, unclean and horrible life. "Oh," said he, "do you think there can be any hope for me?"

On my way home from Europe I was told of a business man, high up in the church, his counting-room plastered over with illuminated scripture texts, who deliberately does business in such a fraudulent manner that no man can bring him to time, save as he gets some legal or other invincible clench on him. To be saved does not mean to have a standing, even a high and very respectable standing, inside the Christian Church, either as an officer or a member.

To be saved, *does not mean to have a quiet death-bed.* God allows men to die quietly, even the worst of men, because He will not anticipate judgment, and because He will not have society disorganized by the shriekings and howlings and outcries of wicked, impenitent men, going down to damnation. In a world where, every instant, some soul is launched into eternity—60 a minute, 360 an hour—such scenes would turn society into pandemonium and the world into madness. God, with only here and there an exception, intended to point some tremendous impression, allows the wicked to sink down to death as into sleep and quietly as lambs.

To be saved, *does not mean to be canonized by the Church,* or *preached into heaven by a minister.* The minister himself may not be on the road to heaven. Good, easy man, why should he not make the way easy? Why should he, at a funeral offend, and make himself trouble; or start a reflection upon his own worldliness?

To be saved is actually to WIN THROUGH TO HEAVEN. Do all men do it? Do the majority in Christian communities do it? Do, anywhere, *any large number* do it? or are there FEW that be saved?

The common and popular opinion is that most, if not all, will be saved.

This appears—

1. From *the judgments which men form and constantly express concerning their neighbors and concerning the course of the community where they reside.*

Men know that *other* men—that men around them must die. However they cannot imagine it concerning themselves, they can picture the hearse drawn up at the doors of their neighbors. They know that in a very few years all who are around them and with whom they associate will have passed away.

How does the knowledge affect them? Do they ever project their view beyond the death-bed? Do they ever inquire where people around them are going? Do THEY EVER IMAGINE, FOR ONE SINGLE MOMENT, THAT ANY WITH WHOM THEY COME INTO CONTACT ARE IN DANGER OF GOING TO HELL! Is there anything in their conduct to show that they think so? Nothing, nothing whatever. They eat and drink and laugh and jest and walk and work, without ever the thought coming into their minds that any with whom they do these things could be upon the road to hell.

Does the common opinion admit that anyone in the world, *anywhere,* is either wicked or ungodly? Hardly,—whatever may be the way of his life. He may be a Sabbath-breaker; he may be a neglecter of the Bible; he may be utterly without semblance of a real piety; he may be openly vile in his talk and profane; he may be even a criminal, convicted of crime. What matter? His friends will tell you that "we must not be uncharitable, that he may not make so

much of a profession as some, but that he has *a good heart at bottom"* and is not a wicked man.

What does this prove? It proves that men flatter themselves that salvation is easy. That they are plainly of the opinion that most men will be saved.

2. The same thing appears *from men's judgment concerning the dead.*

Who will admit of any departed that he is not blessed? Is it not the common consent to send men to heaven? Do we not know that it matters, apparently, little what a man may have been; may have done while he lived?—that he may have been notoriously indifferent and careless; that he may have lived before God and men wholly absorbed in the material, wholly occupied with the interests, the pleasures and the fascinating beauties of this world, without betraying a sign of regard for God, or of the fear of Him, without repentance, without faith in the Lord Jesus Christ, without the trace of such a thing as walking with God, or an effort toward sanctification—that he may have lived and died "like a creature without a soul"—that he may even have *taken his own life* and rushed, with murder upon him, into the presence of his Creator. Yet, as soon as this man is dead, people will begin to say, will they not?—they will even dare openly to say it, "Now he is better off; he is free from his troubles," "Now he is safe; he is happy, he has gone to a better world." They will go to his funeral, and without a thought of the dreadfulness of the thing; without a shadow of the "blackness of darkness" into which he has entered, upon them; without any fear, without any trembling, without any shock, they will follow him to the grave, themselves, perhaps, as destitute of God as he was, and speak of "rest for the weary" and of the "blessed change" that has come to him, and this, despite the fact that when he was alive they distrusted him and suspected him and even believed him to be a bad man. I put it plainly to you, my brethren, my sisters, is not this so?

3. Another proof that men are determined to have it that salvation is easy, and that most men are saved, may be drawn from *the general opinion and expression concerning ministers who declare the whole counsel of God.*

Suppose a minister who shall stand up and preach hell,

the new-birth, salvation only by faith in the Blood and the merits of Christ, and holiness—the result of such a salvation! Suppose he shall insist on character in contrast to profession, and that without holy character no man can see heaven. Suppose he shall insist that men be pure, and gentle, and honest, and true, and unselfish like Christ; that they be unworldly as He was; that they be decided as He was and refuse to compromise wrong or strike hands with iniquity. Now all these propositions are plainly the fact and pat from the scripture. There is no question that they are the truth of Christ and that the Lord Jesus Christ, were He on earth, would preach just in that way. But what of the common and popular opinion?

Will it not be that the man is mistaken? That he is altogether "too strict," "too close," "too severe," that the preaching is behind the times and old-fashioned? Will not the people, though they may esteem the minister and highly respect him, still insist that the world is not so bad as he thinks; that all cannot be so good as he wishes; that it is not expected that one shall follow the scripture in everything, that there is a question about some texts and that, after all, we must be charitable and take it that somehow all, or most, will be saved.

Such is the world's notion. We know that it is. We know that the common and popular opinion is that to go to heaven is easy, and that the most of men will be saved.

For that opinion there is not a single text of scripture, properly interpreted. For it there is not a single reason which will bear examination. For it there is only the sentiment of the false, fallen heart which wishes to have it so. Which says, "Let us go with the crowd, let us swim with the tide, let us spare ourselves ridicule, let us spare ourselves trouble, let us take it for granted."

To be saved is actually TO WIN THROUGH TO HEAVEN. Do all do it? Do the majority even do it? Do a large number relatively do it? *Do most professors of religion do it,* OR ARE THERE FEW THAT BE SAVED?

We hold the last proposition. What do we mean by it?

We do not mean that the number of the saved will ULTIMATELY *be less than that of the unsaved.* We do not picture to ourselves, nor will the Bible allow us to picture a

miserable remnant, a fragment of the fallen world as following in the final and triumphant procession of Jesus. "A multitude whom no man can number," millions upon millions—millions upon millions of all peoples, nations and languages—the majority, the vast majority of the race will undoubtedly be found, at last in heaven. When we consider the Millennial ages in which no man shall say to another, "Know thou the Lord," but "when all shall know Him, from the least to the greatest;" when we consider that one-half of our race, at least, die in infancy, and that "as without their knowledge they are made partakers of the condemnation in Adam, *so* without their knowledge, they are again made partakers of the grace of Christ,* and *therefore are saved*, when we consider these things and when we lift our eyes to the broad horizons of God and consider that His purpose with our race, in contrast with that of the devils is to save it and make an open and conspicuous show of victory and rescue over the leagued aims and armaments of hell; we must believe that—in the long result, the number of the saved as compared with that of the lost, will be in vast majority, and, perhaps, in the contrast, very much as the number dwelling in freedom and at large, in the community is to the felons shut up in our prisons to-day.

But the question is not of the *ultimate* fact nor of *infants*. It is the nearer and practical question put here to Christ concerning ADULTS in this and in preceding dispensations, and before the coming of the Lord.

Are There Few That Be Saved?

Our Lord's answer is in the affirmative, "The gate," He says, "is strait. Many shall seek to enter in. (He does not speak of those who do not seek). Many that seek to enter in shall not be able." Therefore FEW SHALL BE SAVED.

But is there not possibly a mistake about the meaning of these words? Are we shut up to an inference?

Brethren, sisters—Dearly Beloved!—we are not. Indeed we are not. If we turn back to Matt. vii:13, 14, we shall find the statement explicit, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to de-

*Liturgy of the Reformed Dutch Church.

struction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"And few there be that find it." These are not my words, my brethren. The Lord is my witness that I could not speak such words. They are to me too solemn, too dreadful for a human utterance, nor could I now even repeat them did I not believe them to be the message with which I am charged to your souls.

Few saved! Is it the fact, *"Few there be that find it?"* Are these words reliable—are they the ultimate?

Let us consider: They are the words of Our Lord Jesus—the words of Him who came to save us, who came even to die for us and who therefore would not unnecessarily distress us but would put things as gently as could be, consistently with the truth.

Yet, if they are the words of our Saviour they are also the words of Him who is very God, "who cannot lie," whose "words shall never pass away." They are the words of Him who "knew all things from the beginning," who "knew what was in man,"—who knew things to come,—who was to judge the world—who had the whole scope of the future before Him—who could see the multitudes about the "shut door" and hear them cry "Lord! Lord! open unto us," and who felt the solemnity of every syllable He uttered.

And what do these words mean! Are they ambiguous! Are they equivocal? Are they like some dim vision, or vague prophecy, or dark Delphic oracle, or abstract metaphysics which no human intellect can fathom? Surely they are not. The words are clear, plain, unmistakable. A man does not need to know Hebrew or Greek to understand them. The plainest day-laborer in the street, on hearing them, will at once tell you their meaning. They have but one meaning and that is, that MANY PEOPLE WILL BE LOST and that FEW WILL BE SAVED.

And these words of our Saviour are borne out by the whole moral history of mankind down to this moment. There is not one period in the world's history in which the godly people were many and the ungodly few.

How was it in the days of Noah? "The earth," we are told, "was filled with violence." "All flesh corrupted his

way." The loss of Eden had been forgotten. The warnings of God, by the mouths of Enoch and Noah, had been despised. When the flood came, but eight out of the whole number had faith to flee to the Ark. Who does not see that *at that time, at least, there were few that were saved.*

And so in the days of Abraham, Isaac and Lot. How can we believe that the great crowd of people out from whom God called these patriarchs were saved? How can we believe that the millions of Babylon and Egypt were saved? How can we, with the spectacle of a burning Sodom before us, believe anything else than that the godly were, here and there, the exceptions and that *there were few that were saved.*

Come down a little in the Old Testament. How can we, when we look at the carcasses of Israel, slain through unbelief in the wilderness, think anything else than that then, at that time, there were *few that were saved?*

So too in the days of Judges with their constant apostacies, and in the days of the Kings, even of the best of them, when David cries "Help, Lord, for the godly man ceaseth!" *How can we think anything else than that few were then saved?*

So too in the days of the prophets which ended in the captivity and when the bulk of the people refused to hear their preaching; when God through the lips of Jeremiah says, "Run ye to and fro through the streets of Jerusalem and see now, and know and seek in the broad places thereof, if ye can find a *man,* if there be any that executeth judgment and seeketh the truth and I will pardon it," *how can we think anything else than that then the few and not many were saved?*

So too in the days of our Lord. "He came unto His own;" what was the result? "His own received Him not." "He spake as never man spake;" what was the result? They believed Him not. He wrought miracles calculated to convince the most incredulous; what was the result? They were hardened. Follow the life of our Lord and you will easily verify this. Trace His steps as He passes through the uplands of Decapolis, or through the wilderness of Judea, or into the synagogues of Nazareth and Capernaum, or along the shore of Gennesaret. Everywhere it is the

same. The multitudes wonder at His miracles. They follow after Him for loaves and fishes. They now applaud Him, now covertly or openly deride Him saying, "Is not this the Carpenter's son?" They believe, yet are not converted. It is a belief of miracles; "Jesus did not commit Himself unto them." They assent, and then, immediately after, "go back and walk no more with Him." They cry "Hosanna!" and then hurry Him to Pilate's Judgment hall. Offering Himself alike to Pharisees and Essenes, to Sadducees and to Herodians, the effect of His ministry is that the overwhelming majority of the nation combines to reject Him and crowns that rejection by putting Him to death. HOW CAN WE THINK ANYTHING ELSE THAN THAT THEN THERE WERE FEW THAT WERE SAVED?

But, what our Saviour affirmed and what history proves is borne out by the state of things under the preaching of the Apostles. Never was preaching more powerful or pointed. Never was success more assured. Never was the Holy Ghost more signally poured down from heaven. Yet what was the result? We find from the Book of the Acts that true Christians were then "everywhere spoken against." That in no city, not even Jerusalem itself, were they more than a small minority. Follow the career of St. Paul. It is not that, and we know it, of a leader of popular crowds. We read of perils of all kinds which the Apostles had to go through; not only perils from without but from within; not only perils from the heathen, but from false brethren. Furthermore, we see plainly from the Epistles that the professing churches were mixed bodies, in which were many rotten members. We find St. Paul thus confiding to the Philippians part of his painful experience. "For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things." How can we in view of such a picture believe anything else than that the self-deceived, as well as the gospel-rejecters in those times were many and that few, in comparison with the many, were saved?

If we drop the Apostles and come down to our own day and look around us, how can we ourselves avoid the conclusion that *few and not many are saved?*

When we consider and see how many false systems there are in the world, as Paganism, Romanism, Unitarianism (including Mohammedanism and Judaism), all of which teach salvation by merits in place of salvation simply and only by faith on our Lord Jesus Christ!

When we consider how many there are outside of those systems who believe in salvation by the free-will and by effort, by being beforehand with God, instead of submitting from the heart unto it. "He hath mercy on whom He will have mercy."

When we consider the vast amount of false profession even where orthodoxy is acknowledged, as for example, Antinomianism, or the doctrine of grace in the head and not in the heart! "Beware," says Bunyan, "of the man the unclean. There is a profession that will stand with an unsanctified heart and life; the sin of such men will overpoise the salvation of their souls, the sin end being heavier than the orthodox end of the scale; I say, that being the heaviest end which hath sin on it, they tilt over and so are, whose head swims with notions, but whose life is among notwithstanding their glorious profession, drowned in destruction and perdition."

How many are there in orthodox churches whose faces and whose conduct show the spirit of the world and whose associations betray that, in spite of all their profession, they are a part of it?

How many are there whose interest is evidently in the externals of religion, its outward activities, its bustling vanities and not in its essence?

How many are there who do not love prayer, who do not count on prayer, who do not live a life of secret prayer and of conscious communion with God?

How many are there in whom is evidently a spirit of *mischief,* of envy, jealousy and injury to others, the very opposite and awful contrast to the spirit of Christ?

How many are there, beneath whose lives flows an undercurrent of murmuring and mutiny as was the case with Israel in the wilderness, in place of thankfulness and the expression of a constant gratitude to God?

From all these facts is there not made most startlingly clear the truth of our Saviour's assertion, "FEW THERE BE THAT FIND IT?"

Now what is the upshot of this? We do not learn a fact out of God's word simply to know it—but, surely, to lay it to heart.

Have *I* laid it to heart? God knows that I have. God knows how this subject has taken hold of my soul more and more since first it was suggested to me by the Holy Spirit. God knows how I have dropt my books and fallen on my knees in agony and cried, "Lord, are there few that be saved? Search me, oh search me." Let me not preach to others, myself a self-deceived soul. Let me not alarm others myself unalarmed, unconsciously drifting down to the pit. Let me not be A LOST MINISTER WITH A LOST FLOCK.

My brethren, my sisters, I do not preach without trembling. I do not lay it on others. I lay it to heart.

What then! What then, if we lay it to heart?

Why then—

1. We shall be *in earnest indeed*. We shall say, "Are there few? Then by God's help and His blessing I will be one of the few." Men argue that way about earthly good. The fact that few succeed in business—ninety-nine out of the hundred, I believe, who start in for themselves—does not prevent others from trying; it only makes them more earnest. I had been preaching in St. Peter's, in Rochester, one day, and after the service a gentleman came up and said, "Are you a son of the Hon. William S. Bishop!" I answered, "I am!" "Well," said he, "I recollect your father when he made his start in religion. It was in a revival. He said to me, 'Chumasero, I do not know what you and other members of the young bar of Monroe County may do, but as for me I am determined on going to heaven!' He was a good man. God bless him; I have never forgotten his words!"

Ah! Brethren. Ah! my beloved, let us be one of the few. Let us consider, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Oh how shall riches, honors, culture, popularity compensate any man for a Christless eternity?—for a lost soul?

2. Are there few that be saved? Do we *realize* this or do we only hear it? If we realize—take the fact in, then we shall fear, then we shall tremble—then we shall secretly say to ourselves, "I, for one, will look into this matter. I

will 'give diligence to make my calling and election sure.' I, by God's grace, will not be an empty deluded professor—(for it is of professors of religion that our Saviour especially speaks), I will be one of the few." Again: If we realize the fact, we shall say, Are there few, and WHY are there few? Is it because salvation is limited? Is it because Christ is not enough for all, is not suited to all, is not open and offered, and pressed upon all?

No, surely. The straitness of the gate is *not a straitness of provision* but a STRAITNESS OF SINCERITY IN THE SUBJECT. Do I honestly mean to believe on the Lord Jesus Christ in such a way as to let my life go in surrender—in such a way as truly to live to Him,—or do I mean to trust Him and then serve my own self, my own desires, my own indulgences, my own and other men's interests. Do I mean it, and from the roots of my being up, to be wholly the Lord Jesus Christ's?

3. Are there few that be saved? Then *whose fault is it?* Is it not the fault in great measure of those who profess to be saved?

My brother, my sister, for what one soul are you praying just now; shut up to it that God shall give you that soul? Looking out for that soul, that lost soul—that lost wandering soul, as a shepherd does for a sheep that has wandered away. For what soul are you looking and saying, "Lord, shall I speak to him now?" "Lord, send the opportunity!" "Lord, *soon* let me save him!"

My brother, my sister, revival is the great instrumentality that gathers in souls. How much do you pray for revival? How alive are you to our Saviour's command, "Launch out into the deep and let down your nets for a draught?"

There may be few that be saved, but it is not the fault of the Saviour. It is the fault of half-hearted men. It is the fault of us Christians. I say of *us* Christians who are joined to our idols and careless of souls.

There may be few that be saved, but there shall be multitudes—multitudes in the Reformed Church this very winter if we shall only be devoted to this—if we shall seek the lost soul.

A PLEA FOR REVIVAL.

"O Lord, I have heard Thy speech and was afraid: O Lord revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—*Hab.* iii:2.

The spirit of Habakkuk, in reference to the subject which is before us to-day, was the spirit of *fear*. "O Lord, I have heard thy speech and was afraid." He was conscious of a stirring—of something unusual in the air around him. He had been upon the "watch," he tells us, in the preceding chapter, and had been waiting for a Vision which seemed to tarry,—but which God said, should not tarry, but should surely come.

Meanwhile, the soul of the prophet had been gathering a strange solemnity. He felt that he was on the eve of some extraordinary manifestation of God, and that made him afraid. He trembled, his lips quivered; as he says in verse sixteen, "rottenness entered into his bones." He felt his unworthiness, he felt the burden of past sin which, though God had forgiven it, he felt he could never forgive, he felt his foolishness, his unwisdom, his unfitness. He was afraid too of his attitude, of the position he might be tempted to take. He was like a man who walks under an avalanche when, perhaps, one loud word, an echo in the air, may bring it down. He was afraid because God was drawing near. He did not wish to fight against God. He was afraid of his actions, his conduct. He felt it was a time to walk softly, to be much alone, much in heart-searching and soul-humbling, he felt he was safest at the Mercy Seat and he betook himself to prayer, to prayer not for himself alone—nor for some narrow and some private interest, but for the public interest, for that one great and universal interest which involved God's glory in the shaking and awaking and breaking down of His Church, and in the widespread and general conversion of souls. Such prayer as that could have but only one utterance, "Oh, Lord revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

"Revive Thy Work, O Lord,
Thy mighty arm make bare
Speak with the voice that wakes the dead
And make *Thy people* hear!

"Revive Thy Work, O Lord,
And give refreshing showers,
The glory shall be all Thine own,
The blessing shall be ours.

"Revive Thy Work, O Lord,
Disturb this sleep of death,
Quicken the smouldering embers now
By Thine Almighty breath."

"A prayer of Habakkuk, the prophet, upon Shigionoth: Oh Lord, I have heard Thy speech and was afraid: O Lord revive Thy work!"

I. What is a so-called Revival?
II. What can be said for it?
III. What may be said against it?
IV. Toward which side swings and ought to swing the balance of desire?

I. WHAT IS A SO-CALLED REVIVAL?

1st. It is an excitement.

2d. It is a religious excitement.

3d. It is a great, and may be an extraordinary excitement, an excitement rising so high as far to surpass any other excitement which can be produced among men.

4th. It is an excitement created and sustained by God the Holy Ghost.

5th. It is an excitement promoted by prayer, and which shows itself, in its first symptoms, in a desire which runs into union in prayer—in quiet, but in determined, persistent, importunate prayer, in pleading which becomes, at length, a very intercession of the Holy Ghost for men, with groanings that cannot be uttered.

6th. It is an excitement greatly stimulated by example. God has so knit the human family together "that no man

liveth to himself and no man dieth to himself." Example is contagious. No soul can be made alive unto God, but others will be quickened. No man can be broken down with weeping, but that others will be broken down with him.

President Finney tells us of a woman in a certain place in this very State of New Jersey who began to pray. She was convinced that there was going to be a revival. She went to the Minister and Elders of the church and asked them to appoint some extra meetings. They would do nothing about it for they saw no signs of revival. The woman was not discouraged. Failing of the church, she went forward and got a carpenter to make benches and put them into her own house. Scarcely had she opened her doors before the meetings were crowded and the Holy Ghost came down with awful power. The example and conviction of this woman were contagious and took hold of the whole town.

President Edwards tells us that the tremendous awakening in New England in the years from 1735 to 1740, began in the conversion of a gay young girl in Northampton, who was a ringleader in the so-called "frolics," gatherings in which freedom was carried to the utmost bounds of license. Her conversion was a public shock. No one believed in her. President Edwards himself could not, at first, believe in her—but the news of the change was like an earthquake. It shook every heart in the town. Especially were the young people, her companions, overawed and broken down. "Presently upon this," he goes on to say, "a great and earnest concern about the great things of religion and the eternal world became universal in all parts of the town, and among persons of all degrees and all ages; the noise amongst the dry-bones waxed louder and louder, all other talk except on spiritual and eternal things was soon thrown by; all conversation in all companies and upon all occasions was upon these things only except so much as was necessary for the transaction of unavoidable business. Other discourse than on the things of God fell dead. There was no interest in it. The people began to flock to church, to throng and crowd meetings for prayer, and the work of conversion increased and went on in a most astonishing manner. Souls came, not one by one; but, as it were, by flocks to Jesus

Christ. Such was the force of the Spirit of God in using example."

7th. A revival then is a great and glorious and holy excitement on the subject of religion keying up and quickening all our thoughts, all our affections, all our powers, and uniting us in a superhuman energy and intensity, the force of which is brought to bear on sleepy Christians to arouse them; on self deceived Christians to start and to alarm them; and on the unconverted who make no profession to bring them to the New-Birth.

With the definition thus before us, let us consider:

II. What can be said for Revival?

1st. It is, at its worst, *better than nothing.* Anything is better than stagnation—than death. Without revival, the drunkard goes on stumbling through the dram-shop door to hell. Without it, the poor harlot, the poor lost girl, smiles upon her lips but the undying worm already gnawing at her heart, still flaunts the glaring scarlet of her sin beneath the gaslight. Without it, Christians fall deeper and deeper, like Noah into fleshly indulgences and lusts that war against the soul. They eat and drink and sit and smoke with impenitent, unconverted sinners, and never say one word about Christ to them. What but something extraordinary indeed will shake the stupor of a state of things like this?

2d. A revival of religion is *strictly philosophical.* It commends itself to human reason and to common sense. For, if you wish to change any bad state of things to a better you will have to begin by a stir.

To expect to promote religion without excitements, in a world which in all other things is moved by excitement, is foolish and absurd. Take politics, take trade, take any other department of life, men calculate on excitements in these. We talk about "a revival in trade," "a revival of interest in public affairs." Why not in religion?

Do we ever know—did *you* ever know such a state of things in the Church, as was witnessed a week or two since in the Produce Exchange, when men bawled themselves hoarse, and ran the risk of splitting their lungs and bringing on a hemorrhage in their frantic efforts and shoutings?

Do we ever know—did *you* ever know such a state of things in the Church as has been common enough of late in our streets, when men of one party and of another have gone along marching with banners and gestures, music and singing and cries at the height of political fervor?

The Church, even at the very loudest of the loudest Methodism, is an exceedingly tame affair; tame, tame indeed, in comparison with politics and with trade.

But understand me, I would *find no fault* with the excitement incident to politics and trade, for excitements are germane to human nature, and the man incapable of excitement on great moral and social and national questions is not worthy to be called a man, he *is* not a man, he's a clothes-horse.

> "Lives there a man with soul so dead
> Who never to himself has said
> This is my own, my native land."

So in *other* things. Excitement is germane to human nature. For what is excitement? It is only human nature keyed up—set on fire, and the man, incapable of high and sustained moral as well as physical feeling is not a man, he's a stick. He lacks the energy, the nerve, the heroism and the dare which make a man; nor can any man do his *best* until he is keyed up and strained to his *highest*, nor can any party or body of men or church, or nation do its best, till put on its mettle and put on the strain.

3. Revivals of religion are *particularly needful in a fallen* world. When things have already fallen and are still running down, there is nothing to do but *pull up!*

Revivals are a pull up, on nature. They presuppose what will always be true of us left to ourselves, what was true of Seth's descendants, of Israel, of the Pentecostal Church—declension. Human nature, like a clock, runs down, and whatever will wind it up, on any large scale, must wind with more than a human, a Divine resolution and vigor.

This point becomes more solemn when we consider that human nature not only runs down, but that Satan entering into it, as into the swine of Gennesaret, urges it down. Every little while there comes an epidemic of gayety, or

of betting and gambling, or of drunkenness, or of impurity; or, as at the present time, in the pulpit and out of the pulpit, the *literary phase of drawing-room infidelity.* Shoals of books filled with the darkest and most dangerous skepticism, all the darker, all the more dangerous because set forth in forms and words of a seductive culture, are now being published and read by all classes, from highest to lowest. You can scarcely buy a popular novel of the better class at present that is not only, say, Christless, but sneeringly and more or less covertly infidel. Not immoral only, as in former days, but infidel, atheistic. Paralysis toward God is largely due to these Satanic books. It is a mania, a craze.

Now the only way to meet excitement, great excitement, is by a counter-excitement. When the enemy comes in like a flood there is no adequate remedy save as "the Spirit of the Lord shall lift up a standard against him."

4th. Revivals are a *necessity for the Church.*

One thing, to open the blind eyes of the deluded and the self-deceived—of professors of religion who indulge in secret sin, or who have but a fancied and superficial experience. Almost always, in a revival, some professors of religion are, for the first time, converted. Nothing short of this avails to wake them up. Revival is indeed a time of heart-searching, a season of solicitude and questioning like that represented in Isaiah, "The sinners *in Zion* are afraid, fearfulness has surprised the hypocrites: who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

But, beside unmasking hypocrites, revivals of religion are a necessity *for the maintaining* and the progress of the Church. There is so little fixedness of principle among professors of religion. So little unflinching purpose of heart, so little of the Daniel-like element in any, in the best of men—we are so swayed by what we think our worldly interest, so affected by the wave of social sentiment and the expression of human opinion, so moved by sneers and inuendoes, caricatures, and the light laugh, so wedded to and inter-married with friends whose influence, like that of Lot, is always a snare, a clog, a temptation and a seduction

—above all, we are so abominably lazy, indolent, slothful and flesh pleasing in the ways of God, that, unless excited, started as by an explosion out of our seats, we shall sink back from any downright honest exertion, backslide and do nothing but play at the forms of religion without meaning business at all.

We are so time-serving, too. So ashamed of the Gospel. So afraid to have our names associated with an unpopular movement; or with an unpopular and hated cause, or man, or Church, or system—no matter how good—even though it were Paul, or even Christ Himself, if all men did not speak well of Him—that there is needed something on the other side, something from heaven to convince us again of the supernatural, something from hell to make us afraid of disloyalty and of a Demas-like or Judas-like desertion, and so nothing *short of revival* and *recurring* revival, and revival *with power,* can break the crust of iciness and wordliness which forms upon our stupid and lethargic—dreamy souls, and make eternity real.

"How long and how often," says an acute observer, "has the experiment been tried, to bring the Church to act steadily for God without these periodical excitements. Many good men have supposed and still suppose that the best way to promote religion is to go on *uniformly* and gather in the ungodly gradually and without excitement, but however plausible such reasoning may appear in the abstract, *facts* are altogether against it." Left to itself, for any long period, there is no Church on earth that will not decay and run down.

5th. *More can be done for God* in a time of revival than at any other time. The common sense of this is, that great masses of men when moved together in a wedge-like union can accomplish more than can any one man. A land-slide rushing down a mountain is mightier than a single stone.

But more: the heat is greater and the energy more tremendous. Small communities, sporadic efforts can never effect, what whole populations can effect, as when in Ephesus, as we read (Acts xix:19)—they brought all the bad books and magical books in the city together and burned them.

In time of revival, men's minds are clear and conscience quick and then is the time to lift things. President Edwards tells us that after the Work of Grace in New England, things never went back. Social customs and sinful practices were laid aside which have never been revived, nor known in Northampton, nor in New England since that hour.

Look at that great revival called the Reformation! In 300 years we have never been able to change, in one sentence, the phraseology of the Creeds which then were written. So high and clear a view did men obtain, under the white light of that excitement, of the things of God. If you want the Rum-shops cleaned out of this town, begin to pray for something that will shake to pieces the old conservatism and old selfishness and make new sentiment—pray, not for reform, but for something deeper than reform—Revival!

6th. Revivals have always been God's way. Now God would never choose a way which is not a *wise* way. It is not without reason therefore that God has from time to time created excitements and chosen this method of working, by the Holy Ghost, to promote true religion. While men are so unwilling to obey God as they are, they never will act until they are thoroughly stirred and excited. How many there are in every community who know they ought to come out on the Lord's side but who are afraid, if they do, they will be laughed at by their old friends and companions. How many are the slaves of incurable habit, how many are wedded to gold, fashion, pleasure or to other idols, how many are, and for years have been playing fast and loose with religion, with an eye still fixed on worldly gains. Such persons will never give up their timidity, their cowardice, they will never get power over their greed, their ambition until they are so excited, so shaken by the very atmosphere—so shaken over everlasting hell, the horrors of the burning lake, that they cannot but startle and cry. But in order to *sinners* being shaken, saints must be shaken, Elders shaken, Deacons shaken, Christ's own people shaken. God does not raise dry bones in dormitories nor until we set to work to roll away the stone.

7th. Revivals of religion are an advantage and a vast blessing because Christians born again in revivals are worth more, as a rule, to God and the church. One thing, they have a higher standard. Another thing, they get *momentum* at the start. Another thing, they are nerved and strung to higher, nobler, more disinterested feeling and can never be satisfied with that veneering of the spiritual life which goes with a traditional religion, and, under the respectable, self-satisfied morality of which the larger part of modern professors of religion are drifting slowly down, unsaved, to everlasting death.

So much can be said in favor of revival, now,

III. WHAT MAY BE SAID AGAINST IT?

1st. If things be stirred up by the Spirit of God, Satan will be stirred up as well. The Devil will come down having great wrath, because he knows his time is short—he will come down out of the air, where he is invisible, and he will become, as it were, visible by all the frantic efforts which he will put forth to prevent the sleeping church from being awakened, and unconverted souls from fleeing from the wrath to come.

2d. In a revival the devil will stir up the world and worldly Christians to sneer at earnestness and covertly to mock at efforts; and this will frighten the timid so that though they know the work to be the work of God, as well as they would know it if an angel came down out of heaven to tell them, yet they will draw back and sell Christ, and prove more openly neglectful and disloyal than they would have done had there been no revival at all.

3. True Christians will be likely to act *worse* as well as better in time of revival.

Of course if men are excited they will *talk,* and surface Christians will talk the most and talk the loudest—and talk not in the confession of sin and past unfaithfulness, but in the way of the criticism of others—and in the multitude of such words as these, there will not fail to be sin.

Even under the most solemn appeals from the pulpit, as it were under Sinai itself, men, instead of taking home the

truth, silently, solemnly, prayerfully, will begin to discuss and debate and apologize for themselves and "fit the cap," as they say, to one another and so dissipate each rising, hopeful, spiritual feeling and drown the working in them of the Holy Ghost.

4th. In Revival, the devil will particularly watch his chance to foment envy, puff up vanity—bring some men to take offence where no offence was intended, where he himself has to make and fancy and foster the offence,—in a word, to divide; especially to turn men's minds away from *praying for a Baptism of the Holy Ghost*—from making Pentecost work of it, and fix attention on some other and inferior and minor end. In order to do this Satan will use Self—unhumbled Self—self-righteous Self—Self that cannot, like Daniel make itself *Nobody* in order that God alone may be exalted.

5th. In a Revival, there is far more fear that *some man will commit the sin against the Holy Ghost.*

This sin is of two kinds:

(1.) That committed by people *outside of the Church*, by the unconverted. It is the sin of wilful impenitence, of wilful intelligent rejection of Christ under great light. It is what is sometimes spoken of as "sinning away one's day of grace." Gospel rejectors make their damnation the deeper under Revival because the motives brought to bear are so much more tremendous.

(2.) The sin against the Holy Ghost is committed by people *inside the Church* who speak against the work and misrepresent and oppose it, as those people in the Gospel who called Christ Beelzebub and his miracles the works of Beelzebub. Men get to talking and their tongues run away with them, and before they know it they have said something which carries them across the line of of God's forbearance and their doom is sealed. Of course such men were never truly born again; there was a mistake somewhere; *only*, in that direction, there is a finger-post on which there reads: "Beware!"

6th. In revival some, perhaps many, are deceived. This is so, because it must be, would be, so at any time. Demas, converted quietly, was just as truly lost as were Ananias and Sapphira. No possible precaution will keep out the tares. Only this much is to be claimed for revival, that self-deception, upon every ground of sound and honest reasoning, is far less likely under white, intensified and probing light.

Thus having looked at the subject from both sides, for and against, we come,

IV. To the end of the case, to sum up. THE BALANCE IS FOR THE REVIVAL. In spite of all the seeming disadvantages, the advantages so greatly, so infinitely preponderate, that we must cry out with Habakkuk and with the Holy Ghost in Habakkuk, "Oh, Lord, revive Thy work!"

1st. *God will be glorified*—no doubt of that. Read on in Habakkuk—"O, Lord, revive Thy work," "O, Lord, make known," "in wrath remember mercy," then what? See in the very next verse, "God *came* from Teman, the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise."

2d. God *will break down all opposition* to the progress of His own work.

The greatest and most formidable opposition will come from inside the Church, from the "elder brother" who cannot quite see it, or who says: "What will become of me?" and "Where's *my* kid?" "In revival," said Mr. Champness, the other day at the Manchester Convention, "if the devil cannot get some of his own people to throw a stone at you, he will get a Christian to do it, but no harm will come if you just keep on with your eye fixed on God."

Two or three winters ago, the Spirit of God was evidently felt in a certain Church, not in this town. Two or three began to pray, a poor handful, as is the case when God intends to stain the pride of human glory.

The minister fell in with the work of the Spirit, appointed more meetings and began to preach for revival. All at once, one of the officers of the church stood up and opposed him.

The minister was not disturbed. "Mr. So and So," he said, "You know what the Church exists for in a fallen world. You know that her only dependence is *the Gospel* and *prayer*. You know that I am doing my best to preach a pure gospel and to get these people just as often as I can, and where I can, upon their knees to pray for Holy Ghost power. In that work you ought to back me and with all your soul; but if not, if you oppose me, I shall leave you to God. I am not afraid of you. You cannot harm me, you cannot even ruin this work. I have seen such cases too often. You will only ruin yourself by your opposition to God."

The work went on, and God the Holy Ghost came down, and one of the first men smitten was that very officer with whom the minister had dealt so openly, so honestly, so faithfully, and he broke down, confessed his fault, asked for the church's prayers, and then went to work, and no man was more used of God than was that very man in that revival.

God will break down all opposition to His own work. See verses 6-10, "The mountains saw Thee and they trembled, the flood of the waters went over them, the *deep* uttered his voice and lifted up his hands on high!"

3d. In Revival, God will save multitudes. He will go forth for salvation—for salvation *with* His anointed. See Habakkuk iii:13.

4th. In revival God will *deepen in the hearts of His own people conviction of sin.* Total depravity then will be seen to be more than a flippant expression. Christians will be bowed down and humbled before God. Like Isaiah they will cry "Unclean! Unclean!" Like Habakkuk here, they will say, "When I heard, my belly trembled, my lips quivered at Thy voice, my old sins came back," "the sins of my youth," as Job says—"rottenness entered into my bones." Revival always results in the higher consecrated life of some at least of the people of God.

5th. God in Revival *fills His Church with joy.* He restores the years the canker-worm hath eaten and sets

every stringed instrument in tune. "A prayer of Habakkuk upon Shigionoth (v. 1), "many tunes," and upon Neginoth (vs. 19 and margin), "hand instruments" like harps and tambourines and cymbals. No joy this side heaven can compare with that of saving souls!

SHUT UP TO FAITH.

"Shut up unto the faith which should afterwards be revealed." —Gal. 3:23.

The difference between other religions and that of the Bible is a difference of faith and no faith. "Children in whom is no faith" is the inspired description of apostate man.

And destitute of this true principle, the religions of the world, however else they differ, hold a counter-principle in common. They proceed on self-development and self-improvement. Pagans, Mohammedans, Jews, Formalists, and what—among us, are called liberal Christians—all agree, and all embark together on the notion that hidden deep in fallen man is *something upon which to build,* and that, by building on this something—tears, compunctions, resolutions, a pure life, disinterested efforts—they can either recommend or help to recommend themselves to God.

We must not imagine that the doctrine of merit is confined to Pagans, to Jews, to Mohammedans, to Formalists alone. The world is full of it. The heresy runs through the veins of human nature—it taints the very fibres of the unregenerate soul.

Even within Christian and Evangelical communions men are not free from it. Thousands of unconverted men in all our churches, notwithstanding their knowledge of orthodox creeds, and notwithstanding their subscription to orthodox creeds, have something else in their minds to recommend them to God and to make their future safe before Him, beside faith in Christ's righteousness.

I do not now speak of extreme and positive teaching—of that which broadly pivots *merit* as the fulcrum of our peace with God. I do not now speak of this, but of a softer and a more seductive, and more dangerous delusion—of one under which many, who are saved in the issue, long labor with sorrowful trouble of soul—namely the notion that, after all, mixed up with Jesus Christ, there is needed ***something else than Christ*** to make peace perfect.

Now genuine experience everywhere, and in all ages and in every voice, declares, "This is not so." The Epistles of St. Paul declare "It is not so." The Mosaic Ritual declares "It is not so." All the doctrines that lie under and bear up the word of God declare "It is not so." Protestantism standing on the word of God declares "It is not so"; but that men are justified by faith—by nothing before faith, by nothing along with faith, by nothing after faith; but by faith pure and simple, by faith as a mere instrument, by faith only. As the Apostle says, "They are SHUT UP TO FAITH.

If we shall turn to the third chapter of Galatians and read down to verse 18, we shall find it shown in six imperial arguments, that men are not justified by law-work—that is effort. Out of these arguments the question naturally arises, "Wherefore then serveth the law?" What is it good for? This the Apostle answers in verses 19, 22 and 23. The law has three great functions.

1. *It shows transgression—points sin to the soul.* If I am carelessly crossing a vacant lot, and all at once I come across a sign-board which says, "Persons found upon this lot will be prosecuted for trespass!" immediately I know I am guilty of trespass. So, if I have been in the habit of slandering my neighbors, talking about them recklessly behind their backs, and I hear the Ten Commandments say "Thou shalt not bear false witness!" immediately I find myself a sinner, in a point of which I had thought very little, if at all, before. This is the first function of the Law. "It was *added,*" says the Apostle. It was not a part of the original equipment. You know, when a horse has been harnessed and all is ready, the livery keeper brings out a whip and puts it in the socket. The whip is not an original part of the establishment of the equipment. If the horse would, he could get on without the whip. But he will not, and so the whip, and so, for us, the law—because we will not run to God—is added. It is not needed to save. The Covenant, the Promise is sufficient, but because we will not trust the Promise, law comes in. It is added to point out transgressions, to make plain to us our sins.

2. That is the first thing—verse 19, Conviction—then we

have another (verse 22), *Penalty*. We are condemned. That ends it. Of itself the Law can do no more for us. It brings in an indictment, it pronounces a sentence from which there is no escape.

"In vain we ask God's righteous law
To justify us now;
Since to convince and to condemn
Is all the law can do."

3. But by these two things—Conviction, Condemnation—*the Law prepares us for Christ*. Shut up in prison, when the door is opened by the Gospel, the Law just drives us, smokes us out of nature's burrow, and, like conies, hunted creatures, we take refuge in the Rock. "Before faith came," says verse 23, we were kept under the Law—a stern, vindictive jailor—"shut up unto the faith, which," like an open door, "should afterwards be revealed." "Wherefore, the Law was our schoolmaster," whip in hand, "to bring us," limping, whimpering, reluctant "unto Christ, that we might be justified not by the whip-stock, but, as we might have been, days, weeks, years sooner, "by FAITH."

A simple faith in Christ saves. "Only believe!" But since it is the *greatest* "only" in the universe, too great an only for a dying bed, where shall we get this faith? What are its sources? From what does it come? May God, for His dear Son's sake, make the answer to this question useful and emancipating to our souls.

FROM WHAT DOES FAITH COME? From four things. From sense of danger, sense of duty, sense of helplessness, and from the effectual working of the Holy Ghost.

I. Faith comes from *sense of danger*. It is folly, in seeking a cause to stop short of this. Men will never go to Jesus Christ until they are driven to Him, and, in going, they will procrastinate and linger like Lot's wife, and cling to the last twig until the flames of hell, running along the ground behind them, burn it from their hands. Warnings, all through the Scripture, are God's method of stirring men to salvation. They were His method with the Antediluvians. They were His method with Nineveh. They

were His method with the men of John the Baptist's generation. They were His method in the great Reformation. They were His method in all those deep and solemn revivals which laid the foundations of the piety and probity of our fathers. "Flee from the wrath to come!" is the herald voice that precedes every enunciation of mercy.

Objection First. If this be so, why do not ministers preach so?

Reply 1st. Faithful ministers do preach so and always have preached so. God has never left Himself without a witness. In all the ages men have cried aloud and spared not, and lifted up their voice in trumpet tones to warn the unconverted of their doom.

Reply 2d. All ministers do not preach the danger of Hell, because all ministers are not converted. "Of the tribe of Levi were sealed 12,000." Probably the proportion of ministers saved is no greater than the proportion of communicants. *No more of Levi than of any other tribe.* If a minister himself has never seen the danger how can he depict it?

Reply 3d. Ministers while they are called to preach the danger of hell, are not called to preach it all the time; nor always most directly. Every one knows that the direct method fails after a time. We are not to pull on one string only, but on a thousand. Men who are employed in a powder-mill get used to explosions. Familiarity blunts them to the reality and fear of alarm. So when a minister preaches terror, he blunts and hardens sensibility, however true his words.

Added to this, there are other things needful beside the salvation of men—the actual *plucking* of men as brands from the burning. The unsaved have no right to all our attention. A minister is a pastor and teacher, a shepherd as well as an Evangelist. Our business is also to instruct and build up, and lead forward the saved—to open the whole Word of God, and to care for the whole estate of the church. Therefore, while hell keeps burning under the feet of unconverted souls, and ministers know this, they are not bound always and everywhere, in every word they utter, to assert it.

Objection Second. But if church members know that those around them dwell in such unutterable peril, why are they not earnest?

Reply 1st. Some of them are earnest. Dr. Torrey is earnest. Ralph Wells is earnest. Wanamaker, of Philadelphia, is earnest. Many are earnest.

Reply 2d. Some Christians are disabled, overworked, spent by the very effort to lift up the warning cry. It is no easy thing for flesh and blood to stand upon the margin of eternity—survey its awfulness, describe its solemnity and emphasize its doom. Too much of this, even those who are themselves saved from it, cannot endure.

Reply 3d. Christians no doubt grow weary when they are at heart sincere. A man may rush from his house to the scene of a midnight conflagration. He may seize a bucket, and for a while, work with an almost superhuman energy, but as the hours pass on and the flames do not cease spreading, that man, although he knows that property and life are still in peril, will tire; he cannot help tiring; he may even sit down on a horse-block to rest, and not be indifferent either.

But, how about the man who raises these objections? I know that it is quite the custom for the unconverted sinner to find fault with ministers and Christians for their lack of honesty and earnestness, but I deny his right to do this. Why should any other man be more interested for your soul, my friend, than you yourself are? Surely your soul is worth as much to you as it is to any of the rest of us. Surely you know the facts of the case as well as we do. Surely, whatever other men may do or not do, God will hold you, and you alone responsible if, trusted with a soul of priceless worth and boundless destiny, you drop that soul, between the fingers of prevaricating indecision, into hell! Danger! Danger! Sense of danger! The thought that, after all, I may wake up, "after life's fitful fever," in the everlasting burnings, is the earliest spring of faith.

II. Faith springs from a *sense of duty.* We are "shut up to faith." "This is His commandment that we should

believe on the name of His Son, Jesus Christ." Possibly some of us may recollect an incident which occurred, not long ago, upon an English railway. A pointsman stood at his station near the entrance of a tunnel and his little son, a boy of five or six years, was playing near him, but within the tunnel and between the rails. All at once, and unexpectedly, the thunder of a train was heard, and the glare of the headlight was thrown down upon them. The father dared not leave his post; nor could he reach the boy. There was but one alternative. Quick as a thought he shouted "Fall flat upon your face and do not stir!" The boy did so, and the train, which carries no catcher, and runs high upon its wheels, lightly passed over him without touching a hair.

Now, in this action of the boy, observe four things.

(1.) A recognition of the superiority of the parent—of his *right* to command. The boy might not have done the thing for any other man, but he had been taught obedience to his father.

(2.) The boy recognized the fact that his father *knew better* than he; he submitted his judgment to his father's.

(3.) The boy saw that not to obey—to brave the situation—would be *death;* he must be dashed into a million atoms.

(4.) Should the boy refuse to obey, his destruction would be his *own fault.*

The boy, therefore, quick as thought, obeyed his father, without stopping to reason, and was saved. Trusting to what his father said, and acting on it, saved him. He was saved by faith. Now let us use the story for an illustration of the case in point. Sinners are to believe in Christ, just from the sense of duty, just because God tells them to believe.

(1.) God is our Father. He has created us. He has made every atom in us and of us, and has an absolute right over us to command us as he pleases. Sovereignty is the righteous power to compel. That sovereignty resides in God. When He tells us to believe, therefore, or to do anything else, we are bound to obey Him.

(2.) God knows, better than we, what will save us, and if He tells us to believe, we may be sure it is best to obey.

(3.) God will certainly punish us if we refuse to obey. The boy, in the story, might possibly have jumped the track —escaped the engine and, afterward, escaped punishment from his father; but we cannot escape; how *shall* we escape, if we neglect so great salvation?

If we had not been told to believe, we must have been punished, on the ground on which the heathen will be punished, viz.: of not living up to our light. But now that we have heard the gospel we shall be punished 10,000 times more severely on the new ground that we have refused a new provision and disobeyed a new, positive precept.

(4.) The sinner who refuses to believe becomes a deliberate suicide. The heathen is not a deliberate suicide. He is like the boy who has carelessly wandered on the track and is not aware of his doom. The heathen is not the guilty author of his own destruction as is he, who, standing in the gateway of Eternity's dark tunnel, and with Hell's nearing and premonitory headlight blazing down upon him, still refuses to believe on Christ. To refuse to believe, then, is the greatest sin that fallen man can commit. This is the sin under the Gospel that destroys man—not ignorance; not immorality, but unbelief.

We are to believe in Christ, because it is our duty: because we are told to do it: because we cannot go wrong in doing it, because we must go wrong if we do not do it, and be forever to blame for our own self destruction. I wish to impress this fact upon you, brethren, that *the only reason and warrant for believing on Christ is that we are told to believe on Him.* All other reasons, while they may act as motives, are mere corollaries and conclusions from this. The great reason, the lever-principle which God brings to bear, is this: "You are bound to believe upon Christ, because I tell you to do it. I have the right to tell you to do it. You are lost if you do not believe since I tell you to do it. Your blackest sin to all eternity will be that you did not believe, when I told you to do it." The only reason why a sinner is bound to trust Christ is that God offers Christ and commands the sinner to trust. The reason for trusting is nothing whatever in us, it is *altogether*

outside. God offers to save us, not for the good there is in us, but for the bad there is in us, not for any qualifications we have, but for Christ. Before then, we have any fitness, or any compunction, or any repentance, or any taste or love for things Divine, we are to trust on the Lord Jesus Christ. And we are to find all our ground and our warrant for trusting in just what God says. *Faith's first spring and reason is God's naked word.* Cold, dead, blind, stupid, worldly and without desire or relish for things spiritual, we are to trust in Christ on the spot, because we are told to, and just as we are.

We must begin with Faith and not make faith in Christ the end of any law-work. If God intends to put us through any law-work, any process of prolonged and deep conviction He will do that without any interference or effort of ours. He will save us first and teach us afterwards. We then have nothing to do with preparing ourselves. We have not to make ourselves feel bad, or sorry or penitent. We have only to look up and out, as lost sinners, and trust. Faith in Jesus Christ is the fountain from which must flow all fruits of holiness. Not one fruit, not one little bit of a thing, that God will accept, can we bring to Him until we have trusted in Christ. Be as religious as you please, my Brother; be as busy as you please; as devoted as you please; as pains-taking as you please; as determined as you please; heap high you floral altar, you are only a Cain, a fugitive and a vagabond in the earth, until you believe.

Believing comes first. Believing saves. Believing is everything. "Without faith it is impossible to please Him." *We are shut up to faith!*

III. Faith is begotten from a *sense of helplessness*. The true religion goes upon the ground that there is nothing in us to build upon. That the flesh is simply incurable and that we are, by nature, nothing but flesh. That we never will be any better, that we never can be any better than we are to-day let us resolve what we please; let us inaugurate whatever process of improvement we have a mind to. The true religion goes upon the ground that man is dead, and that the dead can neither give themselves a resurrection, nor any faint experience of what a risen life may be. "As well

attempt to produce heat by looking at snow, light by looking at darkness, wealth by looking at poverty, health by looking at disease, or life by looking into the grave's mouth," as attempt to produce anything of a spiritual character by looking to self for it. When I look at self I look at something which God has condemned; at something with which He will have nothing to do; at something on which, in every member, He has written a Death-Sentence. How can reading a Death-Sentence give me either peace, satisfaction or power?

But ought I not to have "godly sorrow, which worketh repentance" before trusting in Christ? Certainly not. You cannot have "godly" sorrow until you are a godly man, and you can never be "godly" until you have submitted to God, and obeyed Him by trusting in Christ. Faith, is the beginning of all godliness and of everything godly. There is no use in deceiving yourself—you are Cain, and nothing but Cain until you believe. "He justifieth the *un*godly."

You are utterly helpless, and you never will, and never can be any better—work over and with your fallen, Satan-like, nature as long as you please. In this state of the case, there is nothing to do but trust. You are sure to be lost if you do not trust—God tells you to trust and you can do nothing else—*You are shut up to Faith?*

The burning of the hotel at Oshkosh, Wis., recently reported, furnishes an illustration here. When the flames broke out, a certain Mrs. Harlow happened to be visiting a friend whose room was sixty feet above the street. Both ladies, hearing a tumult, rushed into the hall, which they found filled with smoke. Quickly they rushed back, ran to the windows and appealed to the crowds gathered below for help. Their appeals apparently disregarded, they rushed into the hall again, but this time were driven back badly burned by the flames. "Only one hope," report says, "was left and that a leap sixty feet to the pavement, and only God could lend the hope thus to reach safety." We can imagine Mrs. Harlow standing at that window. Death by fire behind her. Death by concussion in all probability before, and yet, with this latter probability, a possibility of escape. We can imagine her mind fixing on the slender pivot of that possibility, then the duty, the wife's and

mother's love, the growing and heroic resolution, the sublime courage which impelled her to creep through the window, cling to the slender sill, drop through the air and wake to find herself caught by the robes and blankets held beneath. A feeling of utter helplessness urged her to venture a bare possibility. A feeling of helplessness in like manner urges the sinner to venture what is no possibility, nor probability, but what is assured, unfailing *certainty*, when he is called to trust.

IV. Faith is the *working of the Holy Ghost.* The Faith which trusts a Saviour, is the "gift of God." But this gift comes to us invisibly and even insensibly. Even before we are aware, we are willing to trust.

Faith is not always, perhaps not often an impulse suddenly felt in the soul. Usually we drift off to Christ. From unwilling, we become willing. We find ourselves reminded, in a thousand ways, of the unsubstantial nature of the things around us. We desire something more solid, more real, more lasting. We are shut up to Christ.

A weary sense of the world's emptiness, felt first, perhaps, beneath the shadow of some terrible bereavement,—a lacerating loneliness,—the need of some kind, sympathizing heart, some Great Consoler, sets thought running in the direction of Christ.

The recognized infirmities of age—that one is now descending the western slope of life's hill—tottering down to the last sunset with no Guide, no Helper, no Strong Arm to be beneath him in the breaking up of the strong constitution, in the valley of the shadow of death, makes him turn over inwardly the importance of trusting on Christ.

Or the contrast to this—the sun-start of life's golden morning—the view of the wide future, the thought of living without Christ, of growing up without Him, of taking the most serious steps without Him, of deciding destiny without Him, seems so awful that the young boy feels, the young girl feels, that he, that she must now begin, and that it cannot be too early to trust Jesus Christ.

The Holy Spirit uses these thoughts, rather, inspires them. The Holy Spirit presses our danger, presses our duty, presses our helplessness to save ourselves. The Holy

Spirit shows us—frail, dying creatures that we are—the need of Christ. He shows us the consolation and the comfort which there are in Christ. He shows us that we can lose nothing and must gain everything by trusting Christ. He shows us how reasonable a thing it is to trust Him, that there is no reason in the world why we should not; but, on the contrary, that we ought to have done it years ago; and that it is senseless and absurd in us, as well as ungrateful and shameful not to do it now.

The Holy Spirit shows to us the promise of God. He presses upon us the condition, "Believe on the Lord Jesus Christ and thou shalt be saved!" "He that believeth on the Son of God hath life, and hath it everlastingly." The Spirit of God moves us to trust. Softly, gently, but persistently He moves us. Even though we resist Him, we cannot shake Him off. Why should we wish to shake off the persuasions, the kind, importunate persuasions of the Lord, the Holy Ghost?

FAITH VICTORIOUS OVER DEATH WRITTEN ON THE PROMISE.

Rom. iv:19-21.

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief but was strong in faith giving glory to God; and being fully persuaded that, what He had promised *He* was able also to perform."

Abraham is the model of the supernatural man—the example of a supernatural working. Of course Abraham is of no value at all to natural men. His principle teaches them nothing—his method cuts clean across the spirit and the grain of their methods. He is their contrast.

It is only in the Church that such a man as Abraham counts for anything and it is only to spiritual men in the Church to men of real faith like Abraham that the lessons of his life bear home with any more than momentary impression.

But to men *like Abraham* the lessons do bear home—for Abraham is made of God the pattern, type and paragon of spiritual living. We, the faithful, shall never get above Abraham, the "Father of the faithful"—we shall never arrive at any better principles or methods of the supernatural life than those which he exemplifies. He was given to teach us the great lesson of trust in God in the face of difficulties, and that it is faith, not talents, not zeal, not resolutions, not earnestness—not natural advantages—the vote for instance of society—or the help of money or majorities—not, in the first place, holy affections—self discipline—reforms; or preaching of reforms; but *faith* that everywhere saves us and conquers success—as it is, in reversal of this, unbelief—"staggering" or the spirit of question—of cavil—of discount that everywhere defeats and damns us.

I would like, as it were, to throw up all the windows in the Church to-day and get in a fresh breeze of Heaven that will

fill all our lungs—put vigor, tone and quickness into the circulations of our blood and lift and broaden the whole spiritual man to a new prospect—in the face and across the front of natural impossibilities—of the horizon of God. I would just like all of us to stand before the parched and perpendicular Rock that bars our entrance into Canaan, and see that Rock melt into water under the appeal of faith and the refreshed Israel put upon a new march from Kadesh—this time not to play the part of spies upon the land—or to go about like detectives to see if we can not discover in God some secret mistake or unfaithfulness—but boldly and in the Spirit of a frank and generous confidence to march upon a Canaan already made our own.

And so let us consider—these points in the text,—

I. Abraham had the promise of a *sure success.*
II. That promise was *in the face of natural impossibilities.*
III. Abraham *did not consider the impossibilities* but the promise.
IV. *Faith in the promise*—that only—carried him through.

I. Abraham had the promise of a *sure success.* He had the promise of salvation—"I will be a God to thee." He had the promise of a posterity—"Thy seed shall be as the sand on the seashore innumerable." He had the promise of Canaan—"from the river of Egypt into the great river, the river Euphrates"—this promise as St. Paul tells us in Rom. iv:13, was so widened in its intention as to make him the heir of the world.

Now notice—

This one great and comprehensive promise—including the three particular promises of *Salvation, Seed* and *Kingdom*—was not based on anything in Abraham himself, or anything he was to be or do; but only on the one condition—that he should receive, believe and follow it.

And notice again—

The special test of his faith as a genuine working principle did not turn on salvation but on success, including increase

—growing numbers, and a Kingdom; i. e., whether he could trust God for the actual temporal working of the spiritual principle or not—in other words—it was not about his soul—whether he should be saved or not; but it was about support and confirmation—whether he should have Isaac, Jacob and a Seed or not—whether he should win and possess Canaan or not—a prosaic, everyday, and practical —as you see—kind of faith.

The point I am making—the nail I am driving—from the word of God—is that the test of Abraham's faith—whether it was genuine or not—whether it was approved of God or not, turned not upon an indefinite future but on the definite present—not, in a vague and general way, on heavenly things; but in a pointed and practical way—on what we call secular things—the having a child—the actual possession of a certain region and district of country.

I do not mean to say that the soul, the spiritual things were left out of Abraham's faith—far from that—but that the test of its genuinenss as to the far and the spiritual, lay in the near and the temporal—that—whether our professions about trusting our souls upon God are true or not will be determined by whether we are able to trust Him for actual, tangible things given here in this present life as confirmations of the supernatural or not,—and that here, just here, the spurious faith breaks down and lamentably shows that he who cannot trust God for positive good in his life—for blessings here which he *can see,* does not, in fact trust Him there for blessings which he *cannot see*—His faith however, he may regard it is a fancy—a form—a profession and not a WORKING FAITH at all.

I put *emphasis* on the point because there are numbers of people in the Church who do not sympathize with Abraham in this matter—who have no idea of faith as a working principle and working in an actual practical sort of a way. The faith they cherish is up in the clouds—It is no faith like that of Müller for Orphan houses—for greater facilities —for grander enterprises—for enlargement and for room for God.

"What do you want Canaan for?" cried the ten spies in Abraham's mortal bosom—(for I have no doubt

the spies were at work in principle ages before they were present in person)—"what do you want Canaan for?

"I want it as a monument for God!" "I want a land marked off among the nations strong enough to hold its own and influence the nations"—"I want this principle of trust on an imputed righteousness, which is the everlasting principle which underlies all other principles, to shine conspicuous, upheld by many witnesses united, consecrated and compacted—strong enough to make it tell."

"But where will you get your witnessess? When you have gotten your land, you will have no one to put in it—It will be empty from Beersheba to Dan!"

"No," cries Abraham—"10,000 times *'No.'* God has promised me Isaac—a seed like the sand by the sea—God Himself expressly says, 'Have I ever been a wilderness to Israel?'" And so, Joshua and Caleb—"Faith and Patience"—stand up in Abraham and overcome the selfishness and sluggishness—the love of ease and thorough worldliness and cowardice and unbelief of the ten spies in him—and go on, and hold on and "inherit the promise."

I wish we might see what a *common-sense faith* was Abraham's faith—that it fixed on *success*—an increase like the sand of the sea—an actual, earthly and positive Canaan. That it believed God for temporal, tangible things, the enlargement of a church for instance. That it was as business-like in its calculations as business itself, only that it did business for God—That Abraham took hold of the spiritual principle and worked it for all it was worth, and that he believed that without any help from nature or man and even in spite of all opposition of nature, of man and of rank unbelief in Sarah, the Church—that principle would triumph—that he would have increase—Isaacs and Jacobs and Canaan—and simply because of the promise of God.

If Abraham had lived in these days he would have believed that *a man can obey God without the help of money* simply because, if God commands a thing, He will provide the means. If He calls Abraham to possess a Canaan He will give him a Canaan to possess. If He calls him to believe for an Isaac He will give him the Isaac for whom he believed.

That brings us to consider,

II. That the promise was given *in the face of natural impossibilities.* It is always so. The supernatural is not only *above* the natural but against the natural. To swim with nature we have only to yield to the stream. To swim with grace we have got to bestir ourselves—beat up against the force and volume of a river and adventure trial, difficulty, danger, opposition at our every stroke.

All things are against the revival and progress of the Kingdom of Christ. It was so with Israel; Pharaoh was against them. The Red Sea was against them. Amalek was against them. Lack of food was against them—lack of water against them—the desert against them—seven armed and warlike nations against them—the giants against them. *Nothing for them*—only two men, Caleb and Joshua carried them through.

It was so with Christ Himself when He came. Herod was against Him. The Pharisees, the orthodox were against Him—the Sadducees, the liberals were against Him. The Romans were against Him. Judas was against Him. *Nothing was for Him.* Only Christ Himself carried Christ through.

It was so afterward with the Apostles. Herod was again against them. The Sanhedrim against them. Judaisin against them. Paganism against them. *Nothing for them.* Only Faith carried them through.

Everything was against Abraham. His great age—his natural inability to have a son—the powerful Kingdoms of the Canaanites. The very absurdity of the expectation on his part acted against him.

What does it all teach us?

It teaches us that when God comes to work on the scene, He sets nature aside—that when He intends to give any special blessing to His people, *He first writes a sentence of death* on that blessing as He did on Abraham's body and on Sarah's womb.

The Saints of God are called the "redeemed of the Lord," says Bridge, an old Puritan—"not only because they are redeemed from hell and from wrath but because their whole life is a chain of redemptions, each link of which chain is stamped 'resurrection.'"

Take Joseph as an example of this. He is to be greatly exalted yet each step in the way of preferment is a new

death. Death by being put in the pit. Death by the accusations of Potiphar's wife—death by being cast into prison—death by being left there in chains—All this does not look like the eleven sheaves bowing down; nor the Sun, Moon and Stars in obeisance,—but see the counter-links! Answerable to the pit is the homage of his brethren. Answerable to the calumny, the Herald's cry—"Bow the knee!"—Answerable to the prison, the palace; and to the fetters on his hands and feet, the ring of Pharaoh and the chain of gold.

Take another example. Samuel tells David he shall have the Kingdom—Forthwith, David is driven into the desert—is hunted like a partridge for years and at last is found ready to perish at Ziklag. You see—God, in giving a Kingdom first wrote down a sentence of death.

This is universal. Except a corn of wheat fall into the ground and die it abideth alone;—but if it die—if it be written "hopeless"—if the clods of impossibility fill up its grave, then—most extravagant wonder—it bringeth forth fruit.

Brethren, let us take this fact home and apply it on our own ground. If God is about to give revival to your church or my church this winter—He will first put discouragements, failures, disappointments in our way. He will give us obstacles to surmount—He will put our virtue to proof—He will place us in front of the Sealed Sepulchre where sleeping cold professors and where dead souls alike lie buried and He will say to us—"Roll ye away the Stone!"

Grace in a godly man or holy enterprise, is a repeated resurrection. Herein is our virtue put to the proof. He who, waiting for a blessing, breaks down in the presence of tombstones and death, has reason to fear that grace is not in him; for grace, like Jesus Christ, is never on the throne until it issues from the tomb.

And why is it so? Why does God, so soon as He promises blessing, write on it the sentence of death?

1. Because God's blessings are for *faith* and faith is that sense in us which flies above the other senses,—whose very instinct is to venture the impossible in the direction of God. The impossible therefore is necessary to the very existence of faith, and faith as soon as it is born in us calls for

the impossible. Dealing with the supernatural as it does, *faith can only work when sight ceases,* when sense ceases, and when to natural judgment there is no hope.

2. Again, because *God means to have the honor of giving the blessing Himself,* and in His own way. In order to that, He must remove everything on our side which would seem to lead up to the blessing. When we are confounded, then only, we give the credit to God.

3. In order *that we may be cast absolutely on God.* While a swimmer can touch bottom he will not commit himself to the stream. "Touch bottom Christians"—men who cautiously feel their way to the fulfilment of Divine promises, have not yet learned the secret of faith. St. Paul says that *he,* in his work as a minister, received in himself, "the sentence of death" that he should not trust in himself, nor in any help of surroundings; but in God who raiseth the dead.

4. God writes death on the blessing which He sets before us and encourages us to expect—in order from time to time *to bring out the actual character of professed Christians*—There is no test like presenting us suddenly with some blessing for which against present appearances, we must believe. That test brought out the ten spies. No one would ever have known that there were such men in Israel had it not been for the test. Those spies marched well so long as things shaped readily for progress. It was the *difficulty* —the impossibility—the call for a *venture on God* that unmasked them and showed what they were.

5. God writes death upon the blessing He intends to give, *in order to educate faith.* No discipline, like the sentence of death. The question is then raised, in the debate of the soul—"Shall I obtain this blessing or no?" As many as are for the blessing, say Aye! "Aye," cries the promise. As many as are for the negative, No! "No" cries the Death. "No," cries frowning Providence, "No," cries my poverty. "No," cries my unworthiness. "No," cry opposers. "No," cry all second causes. "No," cries sleepy stagnation of soul.

Now, to stand right up in such a debate and in the face of the death—of the impossibility—of the utter unlikelihood, and side with the promise and say with Abraham, "God can raise up the dead and if there were no Isaac, and if

I myself had slain Isaac, still out of the stones of the street can God raise up children"—that sort of triumph over self and nature constitutes the being and the essence of a Christian man and more than all else proves he is a Christian man. For what makes a Christian is faith and the highest acting of faith is in the face of sheerest impossibility.

God therefore writes death on the blessing which He intends to bestow in order to exalt in our minds, the transcendent importance of faith. Faith is *Christianity*—the WHOLE thing,—and Faith rolls away the stone from the Sepulchre. The more of Christ there is in any blessing—the more of his impulse in any undertaking, the more and the greater the Stone. Big Faith, big stone. Therefore, God rolls in the impossibility—the Stone.

6. God writes the sentence of death on the blessing in order *that we may appreciate the blessing.* God says, "I shall give you conversions—I shall enlarge you." We listen in apathy. We neither take hold of the promise nor pray. Weeks and months roll along, no conversions. More weeks and months—no conversions. The church shrinks instead of enlarges. At last we begin to feel this. We awake we stir ourselves—we pray. No answer. Still we pray and still no answer. Now, we are fully aroused. We are willing to sacrifice something. To put ourselves out—to give up some anticipated amusement in order that there may be held an extra meeting for prayer. By and by when we are ready to weep for discouragement—when we are athirst for the blessing—when we are willing to give it a *value;* it comes. After a drought; when men are parched—when they are faint and dying for thirst—when they feel that rain is worth having, God sends the shower.

7. God writes death on the blessing in order that the *world* may see that the existence and enlargement of the church is the one great Miracle of God. Miracle! Miracle! Men of Miracle—that is what we are. "Behold I and the children whom thou hast given Me," says Christ "are for Miracles." (Isaiah viii:18.)

Here is an old man going about and saying, "I shall have a son." The old man is withered up and they laugh at him. He keeps on saying so, and they laugh more and

more. He has told the impossible story for 25 years and 25 years they have laughed. Among the Hittites, the Amorites, the Hivites and the Jebusites Abraham has come to be a bye-word—Poor, eccentric old man—what delusion!

So the world settles it. Then, all at once the prediction comes true. "What!" cry the Canaanites—"What! Resurrection! Here is the finger of God!"

Now notice,

III, from the text. *Abraham did not consider the impossibilities.* He did not fix his attention upon "his body now dead."

Had he done so—Had he stood poring over the way and the how, he would have been no Abraham. He would have broken down.

"If you would believe," says Luther, *"you must crucify the word, How?"* If you would believe you must venture blind-fold on God.

Zacharias could not do this. He said to the Angel—"Whereby shall I know that I shall have a son, for I am an old man and my wife well stricken in years." He broke down on a question and God struck him dumb.

Faith is a principle which splits with sense from the start. If you live by faith, you stop living by sense, for these two are like two buckets hanging from a windlass—when one goes up, the other goes down.

A mere intellectual and speculative pondering upon the *how,* the means, and the inadequacy and the deadness of the means is the ruin of faith. While a man stands questioning, he never can believe. The things are opposites and mutually destructive. Had Abraham, in the face of the promise turned away to study science—to look into the laws of nature—to ask the opinion of some competent medical man—why there was not a scientist in all Canaan, nor a philosoper in all Egypt but would have told him in the face of that dead body of his the thing cannot be.

According to nature and the course of nature, God's promise is a lie. Grant that everything is true in nature. The promise is not nature—it contradicts nature. Nature therefore can only pronounce the promise a lie. So much

does Science, my Brother, even right Science—Science true on its own lines, assist the working of faith.

Peter is sleeping in a prison cell and an Angel touches him and says, "Come, Peter!" Peter instead of looking at the Angel *looks at the iron door.* It is an iron door and the more Peter looks, the stronger the door looks. The facts are all true and Peter, a hard-headed common sense man looks at the facts. The more he considers, the more there is to consider. It is an *iron door.* It is locked. What rational hope of escape?

What does Peter do? He follows the Angel and the door is still locked. It remains locked up to the moment they stand on the threshold—then an invisible Something shoves back the bolt and Peter is free.

Suppose that you are drowning in a river and a man, from the bank, throws you a rope. Now you consider the river—you fix your eyes upon its cold, dark waves. You consider that you are drowning—that you will probably go down the third time. That there is little or no chance. All that is true, strictly true, but true as it is it is your ruin.

Your salvation depends upon your getting your mind off these things and exclusively and undistractedly upon the rope. You must *strike* out for the rope.

Faith is nothing else but the soul's venture—in the face of all discouragements—all seeming contradiction of the sense and nature, on the promises of God. God stands above all nature and the senses, and out of heaven He cries down, "Can you trust me in spite of all these—in spite of the body now dead?" And the answer to that question saves or damns the man, and stamps his life success or *mediocrity* and failure.

That leads us up to the

IV and last point of the text. *Faith in the promise—that only—carried Abraham through.*

Faith is salvation. "Thy faith hath saved thee"—Christ in addressing the *woman* on this vital question does not say with the Romanist, "Thy *love* hath saved thee." Nor with the free-willer, "Thy *resolution* hath saved thee," nor with the denier of the Deity of Christ, "Thy *morality*

and thy culture hath saved thee;" but He says, "thy FAITH, the *supernatural* power in thee, the gift of God in thee, hath saved thee."

Abraham was saved by faith. If you and I are wise we shall wish to be saved the same way. For 4,000 years this faith of Abraham has stood conspicuous as the supremest, sublimest attainable act of the soul.

Faith is the mother and womb of the graces. *Other graces adorn a Christian, but faith makes a Christian.* Ever, ever let us cling to this as the Gospel, "Believe on the Lord Jesus Christ, *that alone,* and thou shalt be saved.

Faith is the *conquering grace.* It builds the church.

Unbelief builds *nothing.* It stands across the metals of the church's advance and cries with the ten spies, "Back! Back!" It calls for a *convention of doctors* to dissect the dead body and report if they are not right when they say, "*it* is dead." It enumerates very exactly and with exceeding judiciousness the number of the Sons of Anak.

Then Faith—a *white hot plow-share,* drives through the whole thing—realizes the promise and leaves unbelief to shame and everlasting contempt.

NICÆA AND ARIUS.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; For he that abideth him God-speed is partaker of his evil deeds." II John 9, 10, 11.

It is a common but superficial opinion that great heretics are better than their systems, and are not responsible for the extremes to which their systems and successors run when passing the limits which they themselves have been careful to guard and observe.

No opinion could be more false; nor more pernicious. As well apologize for Satan's apostacy on the ground that he was better than those he seduced and did not foresee the drift of his movement; as apologize for Arminius and Arius on the ground that they were purer and more orthodox than their followers and that their followers carried their principles to an extravagance for which they, the authors, themselves were not prepared.

The opinion as applied to the case of Arminius is especially untrue, for Arminius revolved in his own mind and taught to his disciples all that length of error which they afterward professed. The head of the serpent was not deceived in the tail. His last Will and Testament shows that Arminius shrunk from no consequences of his heresy, and the effort of Prof. Moses Stuart, his warm and too ardent apologist, to prove Arminius orthodox falls flat in the face of Arminius's own express declaration that he meant to break down the orthodox creeds and reduce all Christians to the level of one common rationalistic religion.

As for Arius, who taught a *beginning* of the Son of God, that there was a time when He was *not existent,* and that He owed His existence to an act of the *will* of the Father; when charged with thus making the Son of God mutable, since there was *then* a time when He *was not*; and again a

time when He *was*—he did not hesitate to acknowledge this, and went on further to affirm that "it would be possible for the Son of God to *fall,* even as the devil has fallen, since He *is* mutable and in His nature liable to change." All that can come out in the lowest and most degraded humanitarianism, which makes our Lord Jesus Christ a mere man and so an impostor, is justly chargeable upon Arius, let his notion of the origin of the Son of God, and still call it *"origin,"* be as exalted as it may.

This character of heresy as all-inclusive, i. e., that the beginning of a controversy with God, upon any one point, is as when one letteth out water, and that *the crevice is responsible for the crevasse,* puts heresy in a most solemn light before us and points as its poisonous fountain *falseness in the heart.*

The trouble with men like Arminius and Arius is not that they are at first, perhaps, intentionally, consciously erroneous, but that they are *"natural"* men. They lack the spiritual life, and are doing what they can as philosophers to understand and define that which they are ignorant of; that of which they have had no experience.

That will explain the spirit and the pertinacity of "Higher Criticism." It is the activity of the natural man, unconscious of his blindness, dealing with things which are too high for him—as if a fish should undertake to swim in air or an elephant to fly.

Arius, devoid of *spiritual,* laid down *intellectual* principles of Biblical interpretation and formed his vague and vacillating views—all of which, however, flowed in crooked streams, from one initial error—on his own hermeneutics, exegesis and grammar. He *revised the text* to suit a reason which could not receive the things of the Spirit, for "the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither *can* he know them because they are spiritually discerned."

The difficulty indicated here, suggests the reason why it is the heretic who first assaults the Church—never the Church the heretic. The Church is, always only on the defensive against such men. The orthodox teaching proceeds without any question, without any trouble, until, all at once, some one springs up and denies the fundamental truth of God, attacks

Inspiration; or the Deity of Christ; or the Integrity of the Atonement, and keeps up the attack, flaunts the black flag of treason in some obscure corner, then more openly, then in retreat, then more openly again, then insultingly and defiantlv upon the very heights of Zion, and the faith of God's people begins to waver and everywhere solid conviction is shaken, and Christ already wounded, bids fair to be slain in the house of His friends and religion, so threatened, to be irretrievably lost, and then at last, all too tardily, the Church arises in her righteousness and might and *downs the traitor,* and every malcontent cries out, "Poor Traitor! What intolerance!"

But why make such a point of abstract truth, if men's lives are only according to godliness?

Because *that* is the question at issue. Truth affects everything. The abstract question, "Whether there be any God or no?" Settled one way, brought on the French Revolution and enthroned the goddess of Reason in the temples of Christ.

The abstract question "Whether it is right to have more than one wife or no?" settled one way, makes Mormonism and the social condition of Utah.

The abstract question "Whether twice two make three or no?" settled one way, would ruin finance to-morrow and, from seven o'clock in the morning, throw every account into confusion.

Because truth is in order to holiness. Never can you aberrate one infinitessimal hair from the truth and knowingly do it, without receiving a shock through your whole moral nature. Principles make men and communities and churches and nations. These are never better than their principles—rarely ever so good. Upon the principle, therefore, hangs everything, and the fight for Principle in this world is the fight upon those highest elevations where the citadels of moral goodness and moral soundness are maintained or fall.

In one word, since the cross has been set up, its perpendicular and landmark—PRINCIPLE IS EVERYTHING—the essence of piety, as it is the essence of morality and manhood. *"Unprincipled,"* we say, when we wish to use the language of most condign condemnation. And we are right.

But why should Principle ever come into question? Why should it not win and compel, from the first, a cordial and loyal consent?

Let me reply, in the slightly altered language of a devout thinker: "Because the human mind, in matters of faith as well as practice, *hates restraint*. Because while Revelation has disclosures which man's intellect may search out in submissive and adoring love, still it *is* a restraint. It is a study which can be pursued only in the line of that promise, "Thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.'" So then to those, who do not openly break with it, yet still cling to their own individual conceptions of God, there are the old Arian, Semi-Arian and Arminian temptations to take so much of it as will satisfy their consciences in parting with the rest. Because the world is in one wide rebellion; speaking, in the Name of God, against the truths of God; setting His Infinite Love against His awful Holiness and renewing the serpent's question, 'Hath God indeed said?' With the serpent too, it misrepresents and perverts and omits what God does say."

The Christian Church, called up out of the catacombs 300 years after the death of her Founder, was convoked at Nicæa, A. D. 325.

Never once, since the famous Synod of Jerusalem recorded in the 15th chapter of the Book of Acts, had her pastors and presbyters seen themselves seated in catholic conclave.

The occasion of the council was Arius—pastor of the church called Baucalis in Alexandria—a church founded as a private mission by a noble Egyptian lady named Thekla.

Arius had been preaching what had for some time been regarded as peculiar doctrine. He had been feeling his way along, now saying what all would acknowledge, and then interposing a suggestion or statement which shocked.

Finally a sermon preached in his pulpit by the chief pastor of the city, Alexander, in which the true doctrine was announced with no uncertain sound, incited Arius to a reply and he came out with statements such as the following:

"God has not always been Father. There was a moment when He was alone and was not yet Father; later He became so. The Son is not from eternity; He came from nothing."

* * * * * * * *

"God is ineffable, and nothing is equal to, or like Him, or of the same glory. The eternal God made the Son, a creature before all creatures and adopted Him for Son. The Son has nothing in His own nature akin to God, and is not like Him in essence. The Invisible God is also invisible to the Son."*

The views of Arius arose out of speculation, the perilous play of the natural man.

There are two kinds of men in the Church and they may be distinguished at once by this characteristic. That which is false speculates, is only intellectual, tosses up and down the truth as an elastic ball—discusses theology *for the fun of it!*

The other class is tearful, anxious, most serious. Theirs is a heart-felt religion. They earnestly pursue the truth, not for the pleasure of the pursuit, for its pathway is too often sown with sorrows, but because their nature is akin to truth, because it is clear to them, dearer than life. The world itself on one side, and the smallest truth of God on the other, these men will steadily defend that smallest truth and take every consequence.

Arius was the first kind of a man. A theological speculator, on that rock he split. He could not reconcile to his reason the doctrine of the Unity of the Godhead with that of the true Deity of Jesus Christ, the Son. He therefore contended that the Son was totally and essentially distinct from the Father: that since the Son was begotten of the Father, He could not be co-eternal with the Father, and therefore could not be co-equal God. That, on the contrary, He was the first and the noblest of those beings whom the Father created out of nothing—the Instrument, in fact, by whose subordinate energy the Almighty Father

*The *"Thalia,"* a ribald poem of Arius. I would quote more but dare not print these blasphemies.

formed all other beings, but inferior to the Father, as a creature, both in dignity and nature.*

A Synod was convened in the City of Alexandria for the examination of these opinions of Arius now open and full blown. Nearly one hundred Egyptian and Libyan pastors or bishops attended the Synod and Arius was condemned and himself with his adherents expelled from the communion of the Church. The expulsion however by no means silenced him. His partisans were active in spreading his doctrines. Arian songs, notably the *"Thalia,"* already quoted, were sung to vulgar tunes about the street. Arius at last was banished from the city, but he still wrote letters which were circulated throughout all the East and which by their plausible putting and color gained him many adherents, notably Eusebius of Nicomedia, a personage of mighty influence with Constantine the Great, who so warmly espoused the cause of the heresiarch that their party deserves rather the title of Eusebians than that of Arians.

Finally Constantine the Great was moved. Astute and sagacious as was this Emperor, the most masterly administrator of affairs that ever wore Cæsarian purple, he took in at a glance the issue of this heresy of Arius in the disruption of the Church not only, but of the empire itself but newly reconsolidated; and interposed his hand.

The chief disputants on both sides well understood that the points involved were far too serious to be smoothed away by any compromise, and the upshot of the Emperor's intervention was that a great, general and universal Council was convened by his authority to consider the question.

The place chosen for the Council was Nicæa. Rome would not do, it was too far to the west. Nicomedia would not do, for that had been the former capital of the eastern half of the empire and would be likely, from its very name, to recall the ancient division, and become again the party cry of a divisive Orient. Constantinople did not as yet exist, but nearest, perhaps, to that point of geographical centre lay the city Nicæa.

If you were to sail up the sea of Marmora until you had approached within forty miles of the present Constantinople,

*Cutts—"Constantine the Great." Bush—"St. Athanasius."

you would see to your right hand, i. e., to the south, from the Island of Princopou, a gulf which by a small inlet connects with a lake—in Norway one would almost call it a fjord—the Lake of Ascanius. At the head of this lake, fourteen miles away from the inlet, and just at the foot of the Bythynian Olympus, with its woody, overhanging steeps, lies Nicæa. It is an oblong square with double walls, built on the same model as that of Antioch, Damascus, Philadelphia and all oriental cities, i. e., upon the model of a square intersected by four straight streets, adorned by long lines of columns, which turned their whole length into porticoes, making an extended Champs Elysées, where screened from the fierce glare and heat of an Eastern sun, the mixed population thronged in all that picturesque variety of type and costume, which makes the cities of the Orient so full of interest.

"We can imagine," says a graphic writer, "the bishops and the presbyters arriving, mostly in groups, at intervals of a day or two, and the people sauntering beneath the long colonnades of the principal streets, gazing at the new arrivals as they pass toward the quarters allotted to them by the imperial servants. It is a lovely time, in June, and many who have come easily and without fatigue by way of the water, walk along very much at their ease under the wide spreading chestnuts or cool colonnades, with shipmen and servants carrying their luggage behind them; others arriving in a caravan, riders and camels and pack-horses mingled together, covered with the sweat and dust of a long journey, drag themselves along or slip about on the hot stones of the streets, with clattering of horses' hoofs and cries of their drivers."

We can imagine the interest with which they gazed on one another, those foremost champions of the Church of Jesus Christ, in her first Gentilic Council—men who had heard much of one another, men known to one another, though as yet unknown, by the fame of their learning, their sanctity or their sufferings. Out of 318 there were but a dozen who had not lost an eye or a hand, or who did not halt upon a leg shrunk in its sinew by the *burning iron* of torture.

Men emerging from the grave of the great Diocletian

persecution, men of resurrection fully conscious that their meeting was an epoch in the history of Christianity—the empire and the world.

Let us attempt, if we can, to put the Council before us.

It met in one of the great Basilicas of the city. Benches were arranged along the walls for the pastors or bishops, who had their elders behind them and deacons on a lower seat in front.

A low chair of gold had been set for the emperor at the upper end of the hall, and on each side of this, two of the most venerable of the assembly as Moderators—Hosius, of Cordova, in Spain, upon the left, and Eusebius, of Cæsarea, on the right.

When all are seated the doors are thrown open and the imperial procession enters. First come the Officers of Court, then the body-guard and the attendant pages, then the herald, who announces the Imperial presence, and the whole assembly stands up.

Constantine, stately and imposing, his person clad in purple worked with gold and glittering with jewels, his long golden hair covered by a light helmet encircled by a diadem, advances slowly up the centre of the auditorium, his eyes cast down, his customary majesty tempered by a Christian humility. "It was splendid," says Eusebius, "like the appearance of an angel!"

Look for a moment at the grouping:

Spain was represented by the holy Hosius and his fellow presbyters.

Egypt by Alexander and his Archdeacon, the great Athanasius.

Syria by the graceful Eustathius.

Mesopotamia by James of Nisibis, the troglodite, the cave-dweller, who to the day of his death, wore his rough goatshair cloak.

Armenia was represented by Aristaces, the son of Gregory, the Illuminator.

Persia by the Catholicos, or Missionary Superintendent, with eleven fellow presbyters.

Theophilus led in the Gothic church from beyond the Danube. Marcellus, the Church of Ancyra,

Spiridion, now the patron Saint of the Ionian Islands, the church of Cyprus.

Spiridion! let me stop upon him for he is a typical pastor and presbyter.

When we stopped at Corfu last summer, we were attended by a companion, a Greek fellow-traveler, who showed us no little attention. This gentleman procured for us a carriage and a guide and we made the tour of the town together, looking down, from the grove-shaded Acropolis, upon the beautiful bay of Kardâkio and the island of Pondikonisi, said to be the old ship of Ulysees turned into stone.* On our return, crossing the square and deflecting through one of the narrow and crooked streets of the city, we found ourselves before the church of St. Spiridion, the holiest shrine in the Ionic Archipelago.

Here rests the coffin of the saint whose body was brought from Cyprus to Constantinople and from Constantinople to Corfu. While gazing at the votive offerings and pictures of miracles which Greek superstition attributes to Spiridion we missed our friend, and, turning, saw him prostrate at the shrine, kissing the altar-cloth.

Spiridion was nothing but an old rough Puritan. Just such a man as they reared up one hundred years ago, on the New England hills. He was without education, a shepherd tending a literal flock, but, for his very godliness, his sound and holy heart, called to be a pastor. To the end he maintained his Christian humility, simplicity and virtue, although he could, like others of his class, show at times a most vehement earnestness, as witness the speech made by one of them, perhaps Spiridion himself, in substance like this:

There had been much of rhetoric and play of logic, eloquence and wit in the Council, when the old man arose and said: "See here! This thing, my brethren, is not a matter of learning and wit, of intellect and logic. Only men who have the Holy Ghost in them can discern the truth and state it. For the mind of the Spirit is revealed alone to the spirit. Listen to me, ye philosophers, in the name of Jesus Christ! Do not waste so much time in seeking to prove what only faith can receive, but answer me plainly, *Do ye believe the words of the Scripture?* DO YE BELIEVE?

*Odyssey xiii ;162.

The result of the question so put is said to have been the conversion of one of the pagan philosophers present, who sought out the speaker and said to him, "I wish to be baptized." The story is valuable for it lets us into the spirit and the sentiment which finally ruled the Council of Nicæa, and which was so sublimely conspicuous in Athanasius, viz.: the profound conviction that the ultimate and true decision must be a victory of faith alone over the human "dialectic," and that that faith must be "of grace," the present working of the all-illuminating Spirit. Hence the tradition that, in counting the number of the assembled fathers, they always counted one more than the actual number; this One being God the Holy Ghost.

Passing from the composition of the Council, let us now picture to ourselves, in thought, its arena, placing in the fore the principal antagonists, Arius—Athanasius, and first

ARIUS.

He is sixty years of age; tall, thin, and apparently unable to support his lank, loose-jointed stature. He has an odd way of contorting and twisting himself, like the wigglings of a snake. He would be handsome, but for the emaciation and the deadly pallor of his face, and the downcast look imparted by his weak eyesight. At times his veins swell and his limbs tremble and there is a wild look about him that is startling; to this effect contributes the tangled mass of hair upon his head.

He wears a close-fitting tunic with short sleeves, and when he speaks his head erects itself upon the long and shapely neck like a swan's neck, droops forward and a strange scintillant light gleams in his dark, mysterious eyes. His right hand, gently lifted, waves to and fro with a motion swaying willowy and vibrant, as if beating time. He rears himself to the full height of his gigantic stature, and his enormous head darts forward like a glittering cobra's while his full voice sounds sharp, distinct and sibilant in every part of the hall.*

*The above portrait is a mosaic made up equally from orthodox and unitarian sources. The original description of Arius comes from Epiphanius.

Arius abounds in subtlety. He puts his opinions in the most plausible manner, keeping back those aspects which would be likely to surprise, and laying great emphasis on those words and expressions which in common with the orthodox he could bring himself to employ. When what he said was evidently unacceptable, skilled in subterfuge, he would adroitly draw back and hide himself under ambiguous verbiage, employing language, as Tallyrand has put it, "Not to *convey,* but to *disguise* his thought."

Opposite to Arius stands

ATHANASIUS.

The Council is against him, as is generally the case in any similar struggle—the novelties of Arius, half understood, and therefore accepted upon their own claim to superior depth, scholarship and expertness—fresh, bold, blacider-blown in their stupendous conceit as they were, carried, as if with the wind, the current of popular favor.

The Council is against Athanasius, but Athanasius does not fear. He is not yet thirty years old, but God has made him for this crisis, and he knows it, and he will be true to God.†

"Put it how you will," he says, "you make the Son of God a creature. Being which owes itself to act of will is a created thing.

"Three can be yet three in the unity of one substance.

"This *brick* which I hold in my hand is a trinity. Resolve it into its elements. The fire it contains flies to heaven, the water falls to the ground, the dust remains in my palm.

"Lay a *bar of iron* hot from the furnace on the anvil. It is three—iron, heat and redness—yet the three are one.

†Gregory of Nazianzum describes Athanasius as he appeared in later life. "His person was comely, his countenance angelical, his gesture affable and courteous, yet grave. His speech was terse, acute, appropriate, emphatic. His delivery earnest but pleasing. Athanasius was of under size but symetrical and very handsome. At the age of 76 his hoary head was like a crown of glory. The heavenliness of the doctrine for which he contended imparted to his whole appearance and character a singular elevation and heavenliness. Since the apostles, he stands foremost in the Christian Church.

The *sun* is body, light and heat. No sun without the three, yet is the sun a unit.

"*Fountain, stream* and *lake*—three in name and three in fact, yet one water—one substance.

"*Man physical* is head, heart, members. *Man mental* is mind, affections, will. *Man composite* is body, soul and Spirit, yet is man a plural-unit. Why not God?

"In the Eternal Generation of the Son lies the heart of the Divine Mystery. Let creatures fear and adore.

"Eternal Generation is an Offspring out of the eternal essence. Creation is a *new* essence.

"Creation owes itself to the will of God. Eternal Sonship to the necessity of His nature.

"The father is not a *Monad* existing anterior in the order of nature, to the Son, but is simply a member of co-equal, co-eternal Trinity.

"No Son, no Father! no Father, no God!

"Sonship is an internal and eternal relationship of wondrous Divine existence to the Father, incomprehensible indeed to us, for who can know the Godhead but the Godhead? but received by faith."

The proper Deity of the Son of God is the highest truth conceivable or possible. It is the life of the Christian religion.

On Sonship depends the eternity of our election. If He is not eternal, our election is not eternal, for we are elected —"chosen *in* Him."

On Sonship depends the integrity of redemption. If He be not God, if it be not the "Blood of God" with which He bought His Church, of what value is His atonement?

On Sonship depends the "sending" and the "giving" of the Holy Ghost. How, if He be not God, can He *give* God or *send* God.

On Sonship depends our infallible preservation. If Christ be a mere creature then He may fall, and we fall in Him and with Him. In that case, how can He save to the uttermost, and love to the end?

On Everlasting Sonship depends our spiritual sonship. We have the communion of "sons" and we know it—we say "Abba," Father, and we know it, although we do not comprehend it, only *in* and *through* the Everlasting Son.

The point of victory turned at Nicæa on a single word. That word is *homoousion,* "the same in substance," equal in power and glory.

That word Arius and his party could not adopt. They were willing to say *homoiousion* of a *similar* substance; for then He might be divine as a creature, but not *homoousion* of the same substance, for then He is God. And so the fiercest theological battle ever fought raged around two dissyllables, *homo* and *homoi* . "The whole Christian world," it was scornfully said, "was convulsed over a diphthong!" Yes, but in this diphthongal difference lay the question, Whether the Word, in the beginning *with* God, *is* God—and Christianity salvation; or whether the Word, *not* in the beginning, is a creature—and Christianity a sham.

To the steadfastness of Athanasius in holding to one word, through all the bitterness and rage of partisanship, and against the Church and world combined against him; we owe, under God the entire power of modern evangelical Christianity. The Council of Nicæa at the conclusion voted with him to a man and his creed stands untouched compelling universal assent, to this day.

Athanasius contra mundum! Athanasius against the world. For forty-seven years single-handed he fought the great fight. For forty-seven years, commencing from the dissolution of the Council of Nicæa, he kept on steadily asserting his *"Homoousion!"* Five times he was driven into exile. The Emperor Constantine brought all his power to bear against him. His enemies slandered him. Death was threatened him. His friends betrayed him. His pulpit was undermined beneath him. Innumerable combinations throughout the empire were secretly arranged against him. The Synod of Tyre did its best, on lying charges to depose him. Still he lived on and still in Trumpet tones rang out incessantly his *Homoousion, "the same in substance, equal in power and glory!"*

It has been said "No man can fight a church!" but Luther fought a church with a Pope at the head of it, and Athanasius fought a church with a ring ofArians at the head of it. The fact is, a Christian witness called of God, inspired of God, backed by God, can do anything. One man can stand up and stand successfully against any body of wrong-

doers, no matter what the number, in the Church, who are attempting to remove, to neutralize, or to obliterate the Creed.

Athanasius was driven five times from Alexandria. Five times he returned. Emperors sought to put him down. He outlived Emperors. Constantine, Constans, Constantine II., Constantius, Julian the Apostate, Jovian, all died but Athanasius lived on.

Constantine commanded Athanasius to receive Arius back to the communion. The holy man replied: "I place my life at the disposal of the emperor. I will *not* receive him back!" He never did receive him back.

Athanasius outlived all his enemies. He outlived Arius. Arius borne along in a procession to the church of St. Irene in Constantinople, where he was by imperial orders to receive communion, fell by the wayside, like Judas, and all his bowels gushed out. They picked him up wallowing in his own dissolutions and instead of carrying him to the altar, hurried him to an infamous grave.

Athanasius emerged from a life which has been described as "one protracted martyrdom," crowned with years and immortality and glory. His Name is interwoven with the imperishable statements of his creed. His personality—more enduring than that Pharos of his own Alexandria—where with pomp of lofty ceremonial, and tribute of innumerable tears they buried him—stands overlooking still that wide and stormy ocean of the speculative thought; on which vast fleets at sea still toss, contend and founder; with eye ubiquitous and steadfast, solid and unmoved.*

*Basil's Eulogy of Athanasius.

JAMES ARMINIUS.

"The lip of truth shall be established forever; but a lying tongue is but for a moment." Prov. 12:19.

Men stand behind opinions and make opinions. There is no system which is not built on a man behind it; which is not the incarnation of a man. Find out what the man is and you find out, at once, the animus of his system; even if it bewilders and mystifies you, you may know what will be its outcome. Crookedness can only come from a schemer. Nonsense, from an idiot. Heresy from a dissembler. Straightness from honesty. Falsehood from one who is false, and truth from one who is true.

Character, in other words, stands back of everything, and character alone endures. Genius flashes. Talent looms and shrinks, but character is of a stellar and an undiminishable greatness. Why? Because truth is the summit of all things, and justice is truth borne out in affairs, and character is this moral order in concrete and in expression. "It is the rectitude which is perpetual victory and cannot be displaced or overthrown."

Character prevails no matter how the voice may falter, or be drowned in cries, for it is the calm privilege of truth to make itself believed.

A man of downright sincerity is credited however he may blunder. A man of cunning is suspected even when his words are excellent and to the point. The devil quoting Scripture is a devil, and is recognized a devil however he may look and be robed like an angel of light.

Character cannot be simulated, and it cannot be disguised. It breaks through everything. It is a light which shines through the lantern, however battered its shape or smoky the glass.

This fact is written out in individual lives. Take Abelard, at one time reckoned with Dun Scotus, and Anselm and Thomas Aquinas, among the foremost doctors of the church,

He was guilty of an immorality, and that ruined all his works. No one quotes Abelard, not because he is not masterly, profound, but simply on account of a defect of character which nothing can repair.

The same thing re-appears in later instances. Over the graves, alas! of many a splendid modern career has been written the epitaph: "How art thou fallen, O Lucifer, Son of the morning!"

Character stands behind everything. It is *that*, that abides. It is not what a man knows, or acquires, or achieves, but what a man *is* that outlives the centuries. Moses and Paul and John stand on their moveless pedestals untouched by the fingers of time. What they were, they are; and what they are, they will be through the unmeasured and immeasurable ages.

The Divine Legation of Moses is and remains Mosaic; the Divine Doctrine of Paul, Pauline—the Divine Apocalypse of John Johannean. The reason is that truth was in these men. They spoke the truth.

Not so Judas—not so Hymenaeus and Philetus—not so Pelagius—not so Servetus—not so Laelius Socinus. The words of these men—false as themselves—ate like a canker and died in corruption.

Their works, their writings perished—their opinions only live in books which write them down. Pelagius is known from Augustine—Servetus from Calvin—Socinus from Turettin. They survive as dead flies, worthless in themselves, embalmed in precious amber. They furnish most impressive illustrations of the Scripture statement, "The lip of truth shall be established forever, but a lying tongue is but for a moment."

Another illustration is Van Harmin—James Arminius—a man known only from those who opposed him. Arminians themselves never speak of Arminius. No one quotes him but to confute him. He lives but a target—a foil. No man, however like him, or however in harmony with his sentiments, is willing to own him. His opinions stand but as Theses to be condemned.

Fas est ab hoste doceri. You can learn as much from the foes of a system as you can from its friends. Foes draw attention to points, which friends must defend, and in the

defence truth takes its proportions and outlines, and looms up brighter and brighter. Had it not been for Arminius there would have been no Synod of Dort—no five points of Grace made distinctive, no Calvinism as a system, and no Westminster.

To this one man then—to his life, his sentiments, his influence—we owe our Creed—just as we owe the Crucifixion to Judas.

Arminius put the same things in his day which men are putting now. He put them more shrewdly—with far greater sagacity, with finer tact, and, as he was a profounder man than any of our nineteenth century errorists, he put them less defiantly, less coarsely and more as insinuations, subtleties, suggestions—tropes of rhetoric—differences of mere words. The course of heresy, however, is so uniformly the same that if you know Arminius you know every man of his class. Just as having seen one serpent you know forever, after that, what is the serpentine twist.

Arminius, or as the Dutch called him, Harmensen, was born at Oudewater—a quaint old town of South Holland, lying on the Yssel, and about half way from Rotterdam to Utrecht. This was in the year 1560—fourteen years after the death of Luther and four years previous to that of Calvin.

The parents of Arminius were peasants, and while he was a child their humble home was burned by Spanish soldiers—his parents murdered, and he left an orphan.

For some time the young boy was employed as a servant in the village *herberg* or inn, but having attracted the attention of several well to do people by his deftness and cleverness, he was kindly taken under the care of a clergyman, who superintended his education until he was fitted to enter the University of Utrecht. During his course at the University this benefactor died, but another came to his rescue, who transferred him to the University of Marburg. From thence he was removed again to Leyden, and thus enjoyed superior advantages for acquiring what of learning and culture the Dutch, then the first scholars in Europe, had to confer.

At length, at the age of 22, to round out his studies, he was sent to Geneva, where he had the high privilege of

studying under Beza, the successor of Calvin, in whose arms the great Reformer died.

Already, in Geneva, the spirit of Arminius began to show itself. To great activity of mind and ardor of inquiry, he added a self-sufficiency and self-assertion, which soon expressed itself in whispered criticisms upon the professors, and in an artful sowing of the seeds of discord, chiefly by means of private conversations, which resulted in drawing together a party of young malcontents, and led to his dismissal.

This circumstance impaired to no small degree the confidence hitherto placed in Arminius—but, regarding his vagaries as the crudities and unintentional irregularities of youth, which larger and matured experience would overcome, his friends resolved to overlook them and projected for him an extended tour through Italy, including Rome. Here again, however, the unhappy youth proved false to principle. In Rome he adotped the maxim—"Do as Romans do." At least he is accused of kissing the Pope's toe and of a secret understanding with Bellarmine, the chief antagonist of Protestantism.

His cleverness, however, still blinded his Netherland freinds to his inward dishonesty. In spite of strange hints, now and then, of that which was not loyal, Arminius was elected one of the pastors of Amsterdam.

Here, while posing as most orthodox among the orthodox, he surreptitiously promulged opinions, the inevitable tendency of which was to undermine and overthrow the doctrine professed and to stir distrust and dissension. He was soon accused of not loving the Doctrines of Grace, and many of his brethren began to look upon him and upon his expressions with deep apprehension .

At length, in 1602, the illustrious Francis Junius, Professor of Divinity in Leyden, died, and the friends of Arminius conspired to place him in the vacant seat.

Notwithstanding the most strenuous efforts of the staunch orthodox, the thing was accomplished, and Arminius became the professor—the Classis, however, in setting him apart, exacted from him a solemn and particular promise and pledge that if it should be found that he held any notions other than those of the Belgic Confession, he would

confess this in private to his ecclesiastical peers and conscientiously refrain from disseminating them broadcast.

Arminius agreed to this, and on entering upon his professorship, he seemed to take much pains to clear himself from all suspicion by publicly proclaiming the received doctrines—doctrines which he afterward as publicly contradicted and which his intimate friends acknowledged were against his convictions at the very time.

This course of things went on a year or two, when it was all at once discovered that Arminius was in the constant practice of maintaining one set of opinions in the professor's chair, and another and opposing set by means of private manuscripts and talks among the students. He was also accustomed while publicly commending the characters and sentiments of the Reformed divines, to artfully insinuate such things as were adapted indirectly to bring them into discredit—lower their influence and weaken their hold on the popular mind.

It was observed along with this, that those who associated with Arminius became disaffected—fell off in their warmth of attachment to principle, and were often dropping words and hints which could not but do damage to the faith and the peace of the Church.

"In this posture of affairs," says Dr. Samuel Miller, to whose valuable essay upon the Synod of Dort I am indebted for assistance in regard to these facts, "In this posture of affairs the magistrates of Leyden, alarmed by the evils which were at work, besought Arminius to hold a conference with his colleagues of the University, before the Classis, respecting those doctrines to which he objected, that the extent of his objections might be ascertained and made known. But this Arminius declined. In the same manner he treated one proposal after another—declining all explanation—either before a committee or before a Church Court. Now and then in Synod and Classis, and even by secular men the attempt was made to move in the case, but Arminius was never ready, and had always insurmountable objections to every method proposed. It was evident that he wished to gain time in which his leaven might work—to put off all decisive action until he should have such an opportunity of influencing leading

minds in the country as eventually to prepare them to side with himself. Thus he went on, evading, postponing, concealing, shrinking from investigation and endeavoring in secret to throw odium upon the doctrines and their adherents, hoping thus gradually to diminish their power and ultimately to gain a majority in whatever Synod then might be called."

"It is a painful narrative", says Dr. Miller, "but may truly be affirmed to be the history of every heresy which has ever arisen in the Christian Church.

"When heresy rises in an Evangelical body it is never open and frank. It always begins by skulking and assuming a disguise. Its advocates, when together, boast of 'advanced thought,' of vast improvements, and congratulate one another on having gone greatly beyond the 'old dead orthodoxy' and the antiquated errors of our fathers, but when charged with deviations from the accepted faith they complain of the injustice of the accusation as they differ from it only in certain expressions, and indeed only in words. This has been the standing course of errorists ever since the apostolic age. They are almost never honest and candid as a party, in the avowal of their sentiments, until they gain strength enough to feel sure of some degree of popular support. Thus it was with Arius in the 4th Century, with Pelagius in the 5th Century, with Arminius and his companions in the 17th, with Amyraut, the father of modern New-Schoolism, who ruined the orthodoxy of the Huguenots of France, with Channing and the Unitarians of Massachusetts when the last century came in. These men denied their real tenets, evaded examination or inquiry, declaimed against their accusers as merciless bigots and heresy-hunters, and strove, as long as they could, to agree with their orthodox neighbors, until the time came, when, partly from inability to hold in any longer and partly because they felt strong enough to come out, they avowed their real opinions."

An illustration of the working of the same corruption has been furnished by a great denomination of our country during the last two decades of years, and while granting that the rank and file who follow their beck are innocent of wrong intention and are led by the plausible whispers of "progress"

and "peace," it is patent to all observation that the leaders of the so-called "Revision" are men of precisely the spirit just now depicted—as like to Arminius as Z is to Zed.

Finally, in the case of Arminius, as in the present juncture, there was a universal desire that a Council should settle it. From the Provinces of Holland there went up to the States General a petition that a National Synod should meet "for the purpose of *revising* the Belgic Confession and the Catechisms of the Church." The Synod of South Holland took alarm at this and begged the substitution of a less radical word in the place of *"revising."*

This attempt to call a National Synod, through the influence of Arminius, failed, but he could not stave off the issue. Finally the nerve of the Church was aroused. Men like Gomarus, Voetius, Bogerman and others threw off their cowardice and a Synod embracing representatives from the whole Protestant world was convened in the city of Dort, for the purpose of helping the Synod of Holland to cope with an evil now grown so formidable that it threatened, like the North Sea, to beat in all her dykes.

Before that Synod, made up of Commissioners of the Church of Scotland, of Bishops of the Church of England, then Calvinistic, and of Delegates from Germany, the Palatinate, Switzerland and France,* Arminius was summoned.

A greater summons, however, awaited him. Agitation and horror of mind seized on the unhappy man in his 49th year. To it he succumbed. "In his last sickness," says his friend and apologist, Bertius, "he was sometimes heard to groan and sigh and cry out 'Woe is me my mother, that thou hast borne me a man of strife and of contention to the whole earth. I have lent to no man on usury, nor have men lent to me on usury, yet every man doth curse me!'"

Such is the report of his friend. Those who opposed him did not hesitate, however, to apply to him those words of Zech. xi:17, and xiv:12, "Woe to the idol shepherd that leaveth the flock! The sword shall be put upon his arm and upon his right eye; his arm shall be clean dried up and his right eye shall be utterly darkened." "And this shall be the plague wherewith the Lord will smite all the people that

*The French delegates were prevented from attending by their Roman Catholic King.

have fought against Jerusalem: Their flesh shall consume away, while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."* The death of Arminius is like many another interposition where enmity to the truth and to its supporters has been artful, concealed, wilful and virulent. God has a way of reaching the case which is beyond the circle of man's ken or action. His providence adown the ages sets its solemn seal to this unalterable fiat: "The lip of truth shall be established forever, but a lying tongue is but for a moment."

What then is Arminianism? As Arminius himself first puts it in 1604, it sounds very innocent. "God, being a righteous judge and kind father," he says, "had, from the beginning made a distinction between the individuals of a fallen race, according to which He would remit the sins of those who should give them up, and put their trust in Christ, and would bestow on them eternal life; also that it is agreeable to God, that all men be converted, and, having come to the knowledge of the truth, remain therein, but He compels no one."†

This sounds plausible and innocent until you put beside it the clear statement of the fact. God, from eternity, from a fallen, lost race, hath chosen some to salvation. From this it comes about that these are drawn to faith and piety, and by God's grace preserved. The remainder of the human race are left in their original and natural condition of depravity—go on to sin and die in condemnation."

Take the Arminian statement and pull it to pieces. It is based on Free Will and no fall.

Man can determine himself either way as he likes. God foreseeing this, decrees that those who choose holiness shall be saved, and that those who do not shall be lost. In other words, God has nothing to do with salvation except to register human decisions as they occur. He does not know who, or not, will be saved, but waits on the after event for information, and to gather up whatever control of the creature He may.

Calvinism denies this statement at its every point.

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*Hansen, "Reformed Church in the Netherlands."

†Hansen.

Man is fallen. A sunken creature, he is still sinking by his own weight. His tendency is down. He is a stone which has dropped from a steeple, and cannot lift itself up. He is water running down hill, which cannot flow back.

He cannot, therefore, determine himself in the upward direction toward God, but is dead to holiness and dead in sin. God, therefore, must come in to quicken. "You hath He quickened who were dead in trespasses and sins."

How many God will quicken, awaken and draw to Himself, God must determine. The choice is His. He must choose. Yea, He has chosen already, and from eternity foreknows His people whom He has ordained.

Arminianism is the doctrine of Satan and makes man a god. Calvinism is the Doctrine of Christ, and makes man the poor and needy, helpless undeserving debtor of unmerited Free Grace.

Calvinism, in experience, is based on New Birth. This is an argument which does not weigh wth the Arminian because he has no new birth.

If you try to describe a Sapadillo to one who never tasted, never saw the fruit, you leave no impression.

By and by some one else comes along and denies that Sapadillos are sweet, or that there is such a fruit. Your man does not know. He does not care. He cannot. He has no interest.

But here is another. He comes from the West Indies. He has eaten Sapadillos all his life—has seen them grow.

You mention Sapadillos, and this Cuban cries, "I know that fruit. It is sweet like honey and round and breaks into three segments—a black seed in each segment. Oh, I have eaten them 10,000 times." If any one denies these things he will contend it.

Our arguments from the new-birth seem light and empty to a natural man. He runs right back to choices. "I chose," or "did not choose." "I," "I,"—His religion is "I."

But here is another who has had another experience. He chose and chose, and still remained what he was. He resolved and resolved and broke down. He turned over a new leaf, and lo! it was the old leaf blotted. Then God came in and touched on his life. Something moved him; he hardly knew what, and infused a new spirit within him.

And now, this second man cries "God!" "God!" His religion is interposition. God came in and God made me willing: God chose "Salvation is of the Lord."

This thing is to the Jew a stumbling block—to the Greek foolishness. It must be. These men—the Jew, the ritualist; the Greek, the intellectual thinker—never experienced it. They never got beyond opinions, sentiment, endeavors, ceremonies of the church—a few resolutions and tears.

What do they know of a mystery—an inward revelation of Christ—a true revolution of nature? How can they ascribe all the glory to God? It is absurd even to think it.

The Arminian denies that God might justly pass by our guilty lost race, as He did pass by angels. He denies that, in fact, God passes by any. He holds that the same chance is given to all—the same appliances—the same gracious assistance and the same power. If not, he cries "Unfair!"

Whoever wills then, originates, over and above these things common to all, his own act. He distinguishes himself, and makes himself to differ. He saves his ownself and owes to God nothing which God did not owe him before.

"God, if He let the race fall, was bound," says the Arminian, "to provide a Saviour for the fallen. He was also bound to give an *equal grace* to all, that all may get hold of that Saviour. If all have an equal grace, then those who USE it, make themselves to differ."

That flatly contradicts St. Paul,* reverses the whole Bible, and, to His face, withstands Almighty God.

The other system, the system which opposes Arminius, holds that God—regarding a fallen, guilty, lost, sinful race—a race deserving to die, hath mercy on whom He himself will have mercy. *All are hell deserving,* but He rescues a multitude whom no man can number by the distinguishing grace of the Holy Spirit and by the blood of His beloved Son.

For this Gospel system there are these things to say:

1st. It bows to God and submits to His sovereignty. "Shall not the Judge of all the earth do right."

*1 Cor. iv:7.—"For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

2d. While not free from difficulties to our carnal finite reason, it covers the facts of the case, as the other does not. We *feel* that we are fallen. We feel we are helpless. We feel we cannot save ourselves nor help to do it, and that we need to BE saved.

3d. The Bible system turns on faith, not choices, efforts which are works. It hinges salvation on faith. "I, Martin Luther, an unworthy preacher of the Gospel of our Lord Jesus Christ, thus profess and believe that this article: *That faith alone without works can justify before God,* shall never be overthrown, neither by the Emperor, nor by the Turk, nor by the Tartar, nor by the Persian, nor by the Pope with all his Cardinals, Bishops, sacrificers, monks, nuns, Kings, Princes, powers of this world, nor yet by all the devils in hell. This article shall stand fast whether they will or no. This is the true Gospel. Jesus Christ redeemed us from our sins and He only. This most firm and certain truth is the voice of Scripture, though the world and all the devils rage and roar. If Christ alone takes away our sins, we cannot do it by our works; and as it is impossible to embrace Christ but by faith, so He cannot be embraced by works. Faith then, must embrace Christ, before works can follow, and it must embrace Him and hold him *alone,* without any consideration whatever of works. This, this only is the Gospel. In it will I abide. Amen and Amen!"

4th. If faith and faith alone embraces Christ, then this faith, going out into the invisible, to embrace One whom I have never seen with my eyes, and to cast on Him my whole destiny, is a God-given faith—a special distinguishing faith, not common to all—not possible to all. "The faith of God's *elect.*"

5th. Every man who has this kind of faith knows where it comes from and recognizes it as something immortal—part of his new-nature which cannot be lost.

To recapitulate. If I am Arminian, I must deny Predestination and I must hold—

1st. That our race possesses a free-will to do that which is good.

2d. That justification comes by a meritorious faith—i. e., by a faith of my own, and which merits.

3d. That if the faith is my own and from me, I may lose it, and there is no certain assurance.

If I am a Calvinist I assert, on the other hand, Predestination,—then,

1st Man fallen has no free-will to do what is pleasing to God.

2d. Justification is by faith, which is "the gift of God."

3d. "The gifts and calling of God are without repentance" on God's part—or my part. Once a believer always a believer. "My sheep shall never perish."

The battle, then, is seen to range around the first point. "Down with predestination!" is the cry of all the enemies of Evangelic truth. "Get that doctrine out and we will agree."

"Yes," is our answer, "Get that out and you get all out."

But why contend it?

Because we are set of God to contend it. Because to save the Creed is to save not one soul, but the *Church* and through her—missions and the millions of unsaved.

Because the battle of truth is the battle of life. Better die than lie, or run from a lie because we fear to face it.

"We ought to set ourselves," says Calvin in his sermon on Hymenæus and Philetus—"We ought to set ourselves against perversions of the truth and to rebuke them sharply. For if we wink at them and let them pass, we give them our support. And then we may boast as we please about being Christians, but there are more devils among us than Christians if we countenance falsehood."

"Therefore"—goes on the Reformer—"therefore, let us look well to the Doctrine intrusted to us, and if we see wicked persons trying to infect the Church of God, to darken the doctrine or to destroy it, let us endeavor to bring their works to light that every one may behold them, and thereby be enabled to shun them. If we attend not to these things we are traitors to God and have no zeal for His honor, nor for the salvation of his Church. We must be the out and out enemies of wickedness, if we will serve God. It is not enough for us to refrain ourselves from wrong and sin, but we must *condemn these* as much as possible that they may not gain influence or get the upper hand."

These trumpet tones of Calvin tell us how men spoke and felt to whom God's truth was dear, in times that tried men's souls.

My brother, do men, of this day, class thee along with the Puritans? Then

"Bear the honor well, right noble is
Thine ancestry; and if thro' following *Him,*
Who bore thy sin, the world should frown,
Lift up thy head—fear not,
For He who made thee His,
Will give thee courage, honor, influence,
And that true victory which ever crowns
His free-born sons?"

THE CREED-PRINCIPLE IN RELIGION

II Tim.1:13.

"Hold fast the form of sound words."

There are three great principles in religion—the Church-principle, the Creed-principle and the Life-principle.

Advantages inhere in each. The Church-principle compels propriety, decorum, uniformity of worship. The Life-principle compels evangelization, revival. Neither is safe without the third, the Creed-principle. This *determines* everything. Why?

1. Because religion is based on a Book.
2. Because the Book contains a complete and perfect revelation.
3. Because the author of the Book cannot lie—deny Himself, contradict Himself—change.
4. Because the Book contains principles which, therefore, stand forever.
5. Because we are born again out of the Book—made to believe and conform to certain principles. And because, apart from these principles, however decorous and impressive our worship, however intense our enthusiasm, our religion is vain.

No doubt a man may get to know these principles theoretically and be unaffected by them, but no man can know, receive and love them in his *heart* without being saved. It is this which makes the Creed-principle—the Doctrinal principle—the strongest and most respected form of Religion on the face of the earth. Whether it be Paul, Augustine—the Waldensian and Bohemian martyrs—Scotch Covenanters, or Dutch Calvinists who preach, there is no form so pure as that which is built on a definite, inspired and God-given Creed.

The axiom we lay down is that "Truth is in order to holiness." That men are saved by knowledge—the knowledge of God. That they are lost through ignorance. That the church is, first of all a teacher, that her ministers, the prophets of the Lord, in all ages, stand

in her pulpits with the Bible in their hands to declare those facts on which eternity is to be builded. That men are enlightened by the truth, Ps. 43:3—made free by the truth, John 8:32—begotten again by the Word of truth, Jas. 1:18—chosen unto salvation through belief of the truth, II Thess. 2:13—sanctified by the truth, John 17:17, and preserved by it, Col. 1-23. On the other hand that men are lost if they do not receive the love of the truth, II Thess. 2:10—if they do not come to the knowledge of it, I Tim. 2:4—if they do not believe it, II Thess. 2:12—if they resist it, II Tim. 4:4—if they do not obey it, Rom. 2:8. The Creed, therefore, is everything.

"As a man thinketh in his heart, so is he." As a church thinketh, so is *she*. Change a man's principles and you change his character. Change a church's Creed and you have destroyed her. She may keep the old name; she is not the old church. She cannot be relied upon any more. She does not make the men she did. Her atmosphere is not the same. She does not have the same influence. The world knows this even better than she does.

A church to be respected must respect herself. To respect herself she must have a conviction—she must be positive. Men cannot respect what shifts and changes—what teaches one thing in one century and another thing in another—one thing to one generation and another thing to another. This makes imperative the Divine injunction, "Hold fast the Form of sound words."

Consider,

I. God's words are sound words.
II. They have a Form.
III. This Form of sound words we are to hold fast.

I. God's words are sound words.

They *claim* this, "The words of the Lord are pure words," Ps. 12:6. Thirty times this same word, *pure*, is spoken of the gold of the tabernacle. The ark was to be overlaid with pure gold—the Mercy Seat was to be overlaid with pure gold—nothing mixed. In God's words is nothing doubtful, ambiguous, weak, unreliable. "Every word of

God is pure," Prov. 30:5. The word here is צרופה, "stands fire as if in a furnace." 'Thy word is very pure," מאד—pure even to vehemence—*over* exceedingly. In this last expression the Hebrew exhausts itself. No question that the words are sound, as sound as God is—as absolute in their last meaning as are the elements in God.

God's words are sound, for they claim it. God's words are sound, for they are *His* words. It is distinctly asserted that the "word of the Lord" came to such and such a writer. Not that the Spirit came, which is true enough, but that the word came. Not that the thought, the suggestion, came for the man to clothe and express as he pleased; but the word which expressed it came—the Dabar Jehovah. And it is said Hayo, Haya Dabar, that it substantially came, exactly came—the word *itself* came. "Is not *My* word like as a fire saith the Lord"—"*words*" which the Holy Ghost teacheth—the *words.*

God's words are sound, for they are God himself. A *man's* word is his *manifestation.* If the man be false his words, however plausible, are false. If the man be true, his words are true. God's words are God Himself in expression.

God's words are sound words—*all* of them sound words, one less than sound annihilates them all. But, if the words are sound, then what they say is sound, i. e., the statements. God does not give the words and leave men to manipulate them, nor does He use sound and pure words to cover and disguise His thoughts. He sets the words in order. The Hebrew דבר means not only to speak but to marshal in sentences. God does not fling out pure words in a confused medley like one insane. He uses words to state facts, propositions—facts and propositions which have a certain, fixed, personal, eternal bearing. "My words shall surely stand," Jer. 44:29. "Heaven and earth shall pass away but My words shall not pass away," Mark 13:31. "He that receiveth not my words hath One that judgeth him. The word that I have spoken the same shall judge him in the last day," John 12:48.

God's words are sound words. *All* God's words are sound words. No other words but God's are sound words. In all nature, in all philosophy, in all science, there is not

one word that will stand the test of soundness which is not an echo of the words of God. Not one human utterance but is fallible. Not one that can stand scrutiny. "Add thou not unto His words lest he reprove thee and thou be found a liar," Prov. 30:6. Put anything you please of man's fabric under a microscope; it goes to pieces; it reveals its coarseness. Put any work of God —a fly's wing, for instance, under a microscope, and the higher the power, the more exquisite, the more delicate the tissues, until it attenuates almost to the silken and gossamer filaments of a seraph's. So it is with the words of God. They alone are sound, are pure. They repel any attempt to wrest, vitiate, clip, splinter, cleave or gloss them. "Forever, O Lord, Thy word is settled in heaven"—more fixed than the fixed stars, than Pleiades—than Orion. Go up into heaven, God's words do not alter. They will all be found written there.

II. There is a *Form* of sound words.

The words contain statements. The statements can be put into Form. We cannot get away from the Form.

The Form must be the consensus of the statements—their harmonious agreement arrived at by a comparison of spiritual things with spiritual.

The Form can never contradict itself; or declare that to be true at one time which may be proved to be false at another. For instance, it cannot say for 300 years "Hell is eternal," and then at the end of that time say "Hell is a second probation." A plain, categorical statement will have to stand in the form. It is there, if there at all, to stay forever.

If Arithmetic says twice 2 make 4; then twice 2 make 4 everywhere. You cannot come later and say "Yes, twice 2 made 4 in the year 1600, but it makes 6 3-4 to-day or 10,000 to-day." Twice 2 make 4 binds. Those who deal with figures find that it binds. The cashier who in keeping his books mistakes in that matter finds his mistake represented as crime. You cannot play fast and loose with Arithmetic, and neither can you with religion. A proposition taken from the word of God binds to eternity.

Take Arithmetic again. The true notion is that however

high one may go in mathematics, Geometry, Trigonometry, the Parabola, Conic Sections, always the four fundamental rules, Addition, Subtraction, Multiplication and Division, remain the same. This is the notion of Orthodox Theology —of an unchangeable Creed. It is not that there are no degrees and no advances in the knowledge of truth, but only that there are none which vitiate and destroy already-laid-down Divine propositions. Old Orthodoxy says: "You cannot get a complete line of rail by pulling up rails already laid down, or by letting every man lay rails for himself without any regard to the Chief who has the enterprise in hand—the Engineer—the Projector." The contention of the men who stand by the Creed is, that fundamental Doctrines taken from the word of God and stated in it, like the four principles of Arithmetic rule everywhere—that whatever discoveries men may make in Science, or in the Bible they never can discover anything which does not involve and go to confirm what has already been found to be basal and axiomatic in Scripture. If Depravity has been a fact, it is now a fact. If election was true in Paul's day and in Eph. 1:3-5, then it is true this moment that "God hath chosen us in Christ before the foundation of the world, having predestined us unto the adoption of children."

Now the higher critics contend that twice 2 do not any longer make 4, that they may make 6, 10, 25, anything—that the time has come for a new Arithmetic adapted to a newer and larger Geometry, Trigonometry, Conic Sections and Measurements of the Universe. That "twice 2 make 4" is narrow, antiquated—the ghost of old Calvin is in twice 2 make 4. *Wir brauchen jetzt ein neues Dogma*—we want a new Arithmetic, up to date, adapted to the enlarged knowledge and the wider outlook of the twentieth century.

Some of us are fools enough to stick to it that twice 2 still make 4, that there are some things which even the twentieth century—wise as it is beyond all former wisdom —cannot change, that are eternal because God is eternal, immutable because facts are self-consistent.

For my part I am glad that there are some things—the bottom things—the things which one wants upon a dying bed, that do not change. "If the foundations be destroyed what can the righteous do"?

If twice 2 make 4 then this is true everywhere. That makes the Creed. Depravity, the fall, is in the word of God. In it once, in it everywhere; in the Creed, therefore it must be everywhere. So with Election, the Redemption of the Church, her Calling and Preservation.

Here is a five-pointed star! To be perfect, we say all the lines and angles must correspond—must be equal. You may enlarge the star, you may expand its proportions and discover a thousand things inside its lines, but the outlines, project them how you please, cannot alter, the proportions cannot change.

The Higher Critics, the Creed Changers, say they can alter. They say, "You can shorten Election, make it conditional or leave it out altogether, and not distort the star." They say, you can reduce the angle of Depravity and still keep exact and right proportions.

We say "the sides of the angle may be extended, but the angle itself cannot change, or you have changed the star."

There is, then, a Form of Sound words, a form which would have to come back again if every Synod on earth should vote it out of existence—a Form which would stand if every Book of Divinity in the world should be burned up —a Form which would emerge and come to be recognized by evangelized pagans who had never yet heard of a Creed. In other words, there is a System of Doctrine in the Bible —fundamental, coherent, self-consistent—the intellectual belief in which constitutes speculative Christianity, the cordial reception of which constitutes spiritual Christianity—but the rejecton of which is heresy. The Creed is nothing more nor less than the systematic ordering of the facts and doctrines of Divine Revelation. The facts and doctrines, being revealed, cannot change. The Creed, therefore, never can change.

Does this elevate the Creed to a level with Scripture? Do we, as the Remonstrants in old time charged upon the Church of Holland, hold the Creed to be a "Little Bible?"

Nothing of the sort. The Creed is but a short Compendium of Bible teaching—a series of statements drawn from the Word of God, defining true doctrine. Something essential to it and of the last importance, since men the world

over assert and strongly assert that they believe the Bible who know very little about the Bible and who cherish and define opinions flatly opposed to the teachings of the Bible. Unitarians pretend to receive the Bible, Christian Scientists to receive the Bible, Arminians to receive the Bible, Romanists to receive the Bible. It has even impiously been held by some that you can prove anything out of the Bible—and so, in a certain way, you can. By taking a single word or sententce by itself, apart from the connection—men can prove Christ to be a *mere* man because he is called "the Son of *man*." They can prove that all men will be saved because it says he is "the Saviour of all men," and again, that "he tasted death for every" (*man.*) They can prove that men can convert themselves and that they have a free-will because it says "Turn ye—turn ye, for why will ye die?" They can prove that a man is saved by his works because St. James says: "Was not Abraham justified by works?" They can prove that there is no Trinity because the word is not in the Bible and because the Bible says: "The Lord our God is *one* Lord."

You take any document, or any man's speech or sermon and treat it that way and you can twist it like a nose of wax.

The Creed means a painstaking putting together of just what the Bible teaches, viz.: The putting of "Son of God" along with "Son of man." It finishes the sentence "He is the Saviour of all men" by adding, "especially of them that believe," and by putting the full connection "He tasted death for every one of them," (the word man is not in the Greek) "He tasted death for every one of them that *in bringing many sons* to glory, He might make the Captain of *their* Salvation perfect through suffering." It supplements the words "Turn ye, turn ye" by the words, "Surely after that I *was* turned I repented," "Turn us unto Thee, O Lord, and we shall be turned."

The Creed is not intended to take the place of the Most Holy Scripture, for which earthly frail and dying man should cherish that reverence, and that trembling fear which becomes a guilty and condemned creature, for that word of the God of Heaven and Earth which alone reveals to him a way of deliverance out of an unspeakably miserable and lost condition into a state of blessed eternal salvation.

The point was well stated by Hadrian Saravia in his letter to Utenbogaart. "No one who has placed his hand to such a work, has ever thought to publish a Canon of Faith but only to *prove* his faith out of the Canon."

The *importance* of the Creed lies in *this*—that we have in it instruction, preservation,—a bond of unity, and defense. Taught by it, we advance on right lines steadily, surely. Its contents hold and transmit the truth of God to our children. Bound together by the Creed we are a solidarity. Its statements form a compact and logical defense of the faith against the attacks of its foes.

The doctrine of the *Trinity* was thus built up in the efforts of the early Church to prove from Scripture that Christ—God-man in two natures, is the Eternal Son of God.

The doctrine of Depravity was thus defined in opposition to Pelagius and others, who denied the fall, and taught that man by nature is sinless and innocent.

The doctrine of Sovereign Grace was thus emphasized by men who—in opposition to those who contended that men can save themselves or help to save themselves by works and merits and the action of their independent wills—taught that "if it be of works it is no more of grace"—"so then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy."

The Creed is the building up, upon the sure foundations of the Word of God, of bulwarks which are the bastions and the Redan of the Gospel. The Creed is not the Church: it fixes and instructs the Church. The Creed is not the life; any more than an eggshell is the chick, but, break the eggshell, and the life is gone.

From all of which, it is clear, then, that we hold the Creed because the Creed explains and states the Bible. This is the position of the Reformed, and of every Creed church. A man who joins it accepts the Creed. If he is a minister he binds himself to teach and defend it. If he does the *opposite* thing, inside a Creed church, he is a self-contradiction. His only manly and open course, if he has misunderstood the Creed, or changed his sentiments, is to leave the church which holds it. He has no right to eat its bread while contending against its principles.

The position we take is that, as a man and a citizen, a man has a right to believe and say what he pleases, but not as representing a church to whose constitution he has subscribed. It was once said to a person suspended from our ministry, "Dr. ———, you are at liberty to write down the Pentateuch and, with it, the Doctrines of Grace, but not as a minister of the Dutch Reformed church—to oppose her doctrines you must go outside."

The point thus made is that the reason for the existence of a Creed church is gone the moment she gives up her Creed. It makes no difference what she becomes denominationally after that,—her distinctive testimony as a witness has ended. She has renounced her commission.

God's words are *sound* words; they have a *form*. That brings us

III. To the Apostolic injunction—"*Hold fast* the form of sound words."

I. We are to hold it because it has been proved to be *safe*. No harm has ever come by holding the Doctrines of Grace as taught in Calvinistic Confessions.

I well recollect when at Andover, the distress of a fellow-student, an intimate friend. The Professor had been teaching and insisting that Christ is not the *Eternal* Son of God, but that "Son" is an official or circumstantial title. "He is called Son because declared to be the Son of God with power by His resurrection from the dead. He is called Son because Divinely born of the Virgin, and because He was to be so born."

My friend came rushing into my room soon after the lecture and said: "You know I am going along with Professors Stuart and Park in this thing. I am going to give up the Doctrine of an Eternal Sonship."

"Joseph," was my reply, "the Bible says God sent His Son. He must have had a Son to send before He sent Him. For more than 1800 years the church has held and believed that Christ is Son of God by nature—out of the very essence of the Father—equal to the Father. That makes a Father and a Son and that makes a Trinity. Now no harm has ever come of holding that. On the contrary, almost every heresy ever broached in the world has begun

in a denial of Eternal Sonship. From Arius down, ruin has come from any other view of it than that Christ is the Son of the Father—begotten of the Father—essentially—and in every sense of the word. In spite of every teaching I shall hold to it."

Three days my friend spent alone in fasting, prayer and study of the Scriptures. At the end of that time he came to me and said "I am with you! I have been studying the Second Psalm, 'Thou art My Son, this day have I begotten Thee.' 'This day,' means Eternity."

It is safe to hold fast the Form of Sound Words.

But again: and growing out of this, it is *essential*. Men who go wrong, go wrong as fish go bad, first, in the head. Cain contended the Doctrine of a Vicarious Sacrifice—the Lamb as a Substitute. Out of that contention came enmity and out of that came murder. Men deteriorated in proportion as they lost their principles. "According to all that I can understand of modern liberalism," says one, "religion is a mere matter of opinion and no opinion is of sufficient importance to be worth contending for. The martyrs might have saved themselves a world of loss and pain if they had been of this school, and the Reformers might have spared the world all their din about Popery and Protestantism. I deplore the spread of this infidel spirit; it will eat as doth a canker. Where is the strength of a Church when its faith is held in such low esteem? Where is conscience? Where is common honesty? No! No! Let us be sure our Lord Jesus never gave countenance to the base born charity which teaches that it is no injury to a man's nature to believe a lie. Let us be firm—steadfast—positive. There are certain things which are true and which stay true; let us find them out and grapple them as with hooks of steel. Let us buy the truth at any price and sell it at no price. "Hold fast the form of sound words."

We are to hold it finally because what is needed is not a new religion, but new *power*.

God will not bless error as He blesses truth.

God knows the difference between truth and error and His eyes are on the truth. God will not bless error as He blesses truth, and let men pray on both sides as did Baal's priests and Elijah at Carmel. The Doctrines of Grace held

in the power of the Holy Ghost and by men of spiritual lives are the mightiest force at work on this planet.

It is a great thing for men, when they kneel down to pray, to feel that they are praying on right lines and for the working of eternal truths which God will bless.

No revivals have ever been known like those which have sprung from the preaching of those doctrines which root in the Sovereignty of Grace. For depth, for permanency, solidity and breadth of influence there is nothing like them, when accompanied by earnest, heartfelt and believing prayer. The Spirit of God delights to honor these Doctrines, for Divinity is in them. The soul converted under them bears an impression of genuineness borne by none other. The Church built upon them is one against which the gates of hell itself cannot prevail.

What is needed is not a new locomotive, but steam in a locomotive where the fire has died low.* What is needed is not a new track, but *time* on the old one—that trains should run as if for life—at lightning speed.

It is not a new mould, but liquid white-hot iron to be poured into a mould where iron now lies cold and rusty. May God awaken us to the necessity of calling down His power in connection with the preaching of the Gospel. Then shall we behold the marvellous increase and vigor of the Church. Then shall conversions be multiplied, affections kindled and the kingdom of God brought in.

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*The reports of conversions, for the last year, in what may be called the Puritan denominations, diminish precisely in the ratio in which they have relaxed or thrown suspicion on their Creeds.

SHADOW-SIDE OF SOLOMON.

Neh. xiii:26.

"Did not Solomon, King of Israel, sin by these things? Yet among many nations was there no king like him, who was beloved of his God."

In Solomon, the as yet undivided monarchy of Israel, reached its *zenith* of splendor. Solomon reaped the full harvest of glory, for which David had toiled and suffered—for, while Solomon was almost in the position of a modern engineer who puts together a steamer which has been already built in sections, he more than supplements David in that he domes in and crowns with dazzling lustre the fabric of the Theocratic Kingdom which, in him, reaches its acme.

In Solomon, too, the *family of David enters on its decline*, and thus he presents himself to us, in the Bible, under a *two-fold* aspect. He is an embodiment of *glory* and of greatness, so conspicuous as to be a type of Christ the King of glory; and he is also a *warning* of the most serious—one might say of the most tragical—description, pointing out the dangers which may surround the loftiest virtue and grandeur this side of the grave. Let us then resume his record in the endeavor, prayerfully to profit by its spiritual lessons.

Regard, I pray you, three points:

I. Solomon at his *best.*
II. Solomon in his *fall*—its *causes.*
III. Solomon *restored.*

and

I. We view King Solomon at his *best*—at the *summit* of his wisdom—of his success and of his fame.

Wisdom is, every way, the principal thing. In the East, it has always made a profound impression. Wise men have, there, been honored with a peculiar veneration. They have

held a place in men's minds second only to the *Divine*. Egypt, Assyria, Babylonia had been noted for their Magi—their wise men acquainted with Science, and now, in Palestine, arises one who immeasurably surpasses them all—one of that class of men of wide and accurate observation who can *communicate knowledge* upon almost any subject even to experts.

We read that "God gave Solomon understanding exceeding much, for he was wiser than all men."

This does not imply that Solomon did not need to *study*—to *exercise* the faculties and powers, to *stir up* the GIFT with which God had endowed him. Then as now there was no royal road to learning, and there never can be. Genius has been defined to be the capacity for *hard work*. Solomon made good use of his eyes. What other men passed by, he jotted down. The midnight hour found his lamp burning, and the early dawn overtook him botanizing in his gardens, or out with his geological hammer on the slopes of Mt. Lebanon. Solomon, quickened to exertion by the promised illumination of God, became a tireless student of men and of nature, and ere long was known as the profoundest philosopher and wisest counsellor on earth.

So much for Solomon's wisdom; consider now his *success*.

His noblest efforts he devoted to the erection of the *Temple*—that splendid Creed in Stone whose gilded spires reflected the light of religion to the farthest coast-lines of the continents.

Subordinate to this, he adorned Jerusalem and filled the land with monuments of his prosperity and wealth. To increase his revenue, he inaugurated the schemes of a magnificent *commerce*. Building *Tadmor* or Palmyra as a central depot in the wilderness, he monopolized the carrying trade between Spain and the Himalaya's, one way, and between Ararat and Abyssinia, the other.

In all these things, Solomon planned and labored as if success depended solely on himself—as if there were no promised blessing, for well he knew the blessing would be neutralized without activities along which it could flow.

With this success of Solomon was blended *"largeness of heart."* After all, what makes the man is not his intellect.

Every day brings us new confirmation of this. The world, while it seems to worship, actually despises mere brain, and, because it is felt that a man with intellect alone is a monstrosity—as much so as a *hydrocephalus*. The devil, for example, is an illustration. Like a serpent, *he is all head,* the rest of him wriggles through—a shrunken, attenuated appendage. Moral being in him is a moral mutilation.

Not so was it with Solomon. His *heart* was larger than his brain and was the seat and spring of all his knowledge. It was because he felt himself a *child* that he asked for wisdom, and it was because he continued to feel his dependence that, when wisdom came, he cherished and used it. A large heart is always a learning heart. It is the *heart* that sees—that prompts—that ponders—that investigates. We say that love is blind, but nothing is so quick to see as love—nothing so instructive to prompt—nothing so persistent in resolve—nothing so patient in achievement.

Solomon's success led to the *Fame* of Solomon. "Men will praise thee when thou doest well to thyself," but Solomon had a higher source of fame. "Them that honor Me, *I* will honor." Solomon *gave all the glory to God.*

That was his glory and its Palladium. "Upon all," it is said, "the glory shall be a DEFENCE." Solomon's name was lost in the NAME above every name. He acted on the admonition "Give glory to God before He cause darkness, and before your feet stumble upon the dark mountains!"

Solomon made God so preëminent that all his fame in all lands was concerning the *Name of the Lord*"—the report was but a publication of what GOD had done for Solomon. It was this which drew the Queen of Sheba to him—that bright particular star which marks the climax of his influence—and resulted in her conversion. For that she was truly converted, there would seem to be no room for question.

One thing: She came impelled with desire concerning the Name of the Lord.

Another thing: She recognized the Lord. She emphasizes the fact that, *back* of Solomon, there is One who has made the king what he is, and that, not for his *own* sake, but, in the line of higher purpose, for the good of His people and of the world. "Blessed be the Lord thy God,"

says she, "which delighted in thee to set thee on the throne of Israel." She acknowledges and bows down to the *Sovereignty* of God which is the *test fact* in religion. She sees Solomon, herself and all things at the disposal of a Divine Predestination.

But *more* than this: She *yields* to God and speaks of Him not only as *Solomon's* God but as her *own*. "Because the Lord," she adds, "LOVED Israel, forever!" She sees love in it all. She sees happiness in it all. "Happy are thy men—happy thy servants!" No envy sullies the loveliness of her charming humility. God is Solomon's God, yet He is *her* God. SHE also claims Him—adoring Him as *Jehovah* and calling Him by this *Covenant-Name*.

So Solomon becomes the culmination, in his person, of the sublimest greatness which the world has ever known. Of greatness enhaloed by Glory and radiating out, in that Glory, the Name of the Lord. Not only was Solomon, from his throne of ivory and gold, the Teacher of Israel, but he was the Prophet of nations—the Evangelizer of Sheba and of the Kingdoms of the World.

We come now,

II; to his *Fall*—its *Causes*.

A picture exhibited in Paris, of a frightfully wan, emaciated girl with hollow eyes, and livid cheeks and touching look of an appealing hopelessness, has attached to it this melancholy story. It was the portrait of the artist's sweetheart. When he began to paint it, she was beautiful and in the glow of health; but, while the work progressed, she fell sick with *consumption* and slowly wasted away. As the deadly disease changed her looks, the artist touched and *re*-touched her likeness, until it came to be the ghastly presentation of a living corpse.

Something like this is the transition in Solomon. He did not fall at once, but step by step, and inch by inch and hair's breadth by hair's breadth.

No character goes down at once—nor without checks and warnings. The Arabian legend is right which says that in the staff on which Solomon leaned was a worm secretly gnawing at its centre. At last the staff was hollowed away

into dust, and Solomon, who was standing in front of the Temple, fell flat on his face.

Many men die of dry-rot. Ruin is a long time coming but when they go, they go suddenly.

There are constitutions which wear well until some certain sickness or a piercing sorrow breaks them down, and then they descend life's ladder with a DROP, and yet there has been a secret spot of weakness at the centre long before. "The only explanation of the fall of some Christians," says one, "is that they were overcome by the accumulated force of the sins of their youth." No man knows what is *in* him until he is *tried,* therefore it becomes every man to watch well his tendencies and hold himself closely in hand—especially, to guard against every *hereditary* taint. The sins of the grandfather may break forth in the third generation. Solomon reproduces Bath-Sheba's lightness. It is not certain that his mother was of Hebrew lineage. He may have had from her a Hittite strain.

One cause of Solomon's decline was, no doubt, his ceasing to work. Idleness is so nearly allied to original sin that Satan always finds in it his best occasion and advantage.

A busy man is rarely tempted. His thoughts are preoccupied—his life is full—he has no time to waste in dreams, dissipation and wantonness.

Solomon had come to a stage where he had nothing to do but *sit still* and sigh for more worlds to evangelize, or more buildings to erect. Then the devil, who had been biding his time, introduced himself as a *whiler away* of *ennui* and found mischief enough for the idle hands of King Solomon.

He found *mischief,* and what was more and worse, he found King Solomon's mind in a fit state to entertain mischief—for Solomon, like Lucifer of old, high, lifted up and blinded with excess of light—filled with self-conceit—was ready to plunge to destruction.

It is easy, after a while, to look on God's *gift,* which came to us first as a *miracle,* now as something inherent. A man sees the interposition of God in his life. He acknowledges the blessing as supernatural, and not the less so because it calls for toil and improvement on his part. He works from the point of that interposition, knowing it to be an interposition, until time dims to him the event, the circumstances,

the terror of the crisis and, insensibly, he finds himself ascribing to his *own* sagacity, the deliverance and the success which have crowned him. There comes a moment when, if he be not careful, the faculty, the quickness of intellect in him becomes confounded with shrewdness—with cunning—when he half suspects that the light by which he sees is his *own*. *Then* appears the Tempter. He may come in the form of an Egyptian Princess or in any other, but, however he comes, it will be an appeal to the senses—it will have as its end relaxation, an *idol*—in place of the Name of the Lord. The secret lust of the heart, what the *inner* man has been all along, will *out* and all the gold and all the glory will join to strengthen and deepen its falseness. The glorious power of judgment which enabled one, who "knew not how to go out or to come in," *to look into* and to resolve the hardest cases, will only spend its keenness in inventing arguments, apologies and subterfuges for its shame, and, like a drunken man, his crown tumbling in front of him into the mire—the "King among his fellows," staggers and falls prone, and Ichabod is written as his epitaph.

Solomon was led away by his *senses*. Beauty appealed to him, and appetite appealed to him. Man is made up of two great impulses—*Passion* and *Love*. The one fixes on the possession of its object—the other on the good of the object. The one is essential selfishness, becoming cruel, treacherous, Satanic. The other is abnegation in its highest form. The one revels in libertinage, the other finds its realization in marriage.

The Seventh Commandment is a bulwark raised to protect the relations between the sexes than which nothing can be more sacred.

"God made man, male and female." Such, we see, was the Divine wisdom in the beginning. The portion of His own glory communicated to the new being just created He divided into two parts, giving to the man strength, wisdom and courage and to the woman beauty, instinct and devotion.

Woman, then, is not imperfect man but the half of him and the two halves make one pure, crystal sphere, there is no room for fractions.

This division of human nature into two halves is the

singular ordinance on which the creator has suspended the happiness, the progress and even the very existence of our race, for out of their meeting and blending, arises love with its refining influences, including marriage with the mysteries and charities of home, fatherhood, motherhood, childhood, sisterhood, brotherhood,—what names more sacred can the lips utter?

The ruin of all this is polygamy. Solomon has 1,000 wives—then, such is the equation of the sexes,—999 men must go homeless.

Polygamy makes a man untrue to one woman. From the nature of the case, the polygamist cannot be perfectly, undividedly true in one direction. Then, if not in one, and that the highest, in none lower surely. The man who has it in him to be false to a woman, has it in him to be false everywhere. He is unsound at the core. Then every appetite seizes him. In the atmosphere of his shameful harem, the heart of Solomon was perverted, his will weakened, his moral sense stupefied. His ideal, dragged downward by the character of his associates, he went the way which destroys everything kingly—sinking from sensuousness into sensualism, and from sensualism into debauchery and dishonorable enervation.

Solomon fell by an unrecognized, subtle and unconquered evil in his *nature*. His was the experience of the 7th of Romans and of the flesh, against whom no outward influences or barriers are strong. In Solomon's case we see that education saves no man. The wiser he was, the greater fool he became.

Solomon's knowledge was comprehensive. It was not only secular. He was a master of moral and of spiritual truth. He knew the claims of God. He knew the power of temptation—He knew the power of women and the power of wine—He knew the weakness of the human heart. He knew the consequences yet he determined to risk them. He was like a physician who may perfectly know the subtle and deadly effects of a drug and yet continue to use it.

Solomon, in his fall, belied himself. He tore down, in his after life, what he built up in the former. He stood at last the living contradiction to his earlier professions.

Sad that a man should so reverse himself—should so neutralize his own record—should so *undo*, with one hand, what he had done with the other.

A man's fall eclipses all there was good of him. That is a solemn thought. A minister may preach 40 years like an angel, and then, by one flagrant sin or by one treason to truth make it that men do not care to speak his name.

So Solomon is buried in silence. He filled a large space but proved unworthy of it and departed leaving only the shadow of a remembrance.

> "A name at which the world grows pale
> To point a moral, or adorn a tale!"

III. A third point which I wish to make this morning—which, thank God, throws a light at evening on what else were almost too dark a picture to contemplate—is King Solomon's late *restoration*,—the glad assurance that, however there may have been a worm in the bud—a defect in the first choice in life,—however he may not have distinguished, as he ought to have done—at the beginning of his course—between earthly and spiritual wisdom—and however, from this first defect, and from the power of temptations—greater than those to which any other mere man has ever been exposed—King Solomon fell—yet, that he did not fall utterly, so as to lose the mercy of God and finally perish.

Over the fate of Solomon, there is a cloud and a silence which has encouraged some of the Fathers, and others in more modern times, especially of the Higher Critical School, to doubt his end.

The cloud and the silence are a test of the real faith of men. Will they believe God, if he does not confirm Himself by a positive statement? or will they, as soon as silence comes in upon any point, decide against God—and the promises of God and the experience of His known consistent proceedure?

Orcagna, in his famous picture in the Campo Santo at Pisa, represents King Solomon as rising out of his Sepulchre in robe and crown, at the trump of the Archangel, uncertain whether he is to turn toward the right hand of

the Judge or the left. Dante places Solomon in Paradise. Chrysostom and all the Greek fathers and the Reformers and Puritans stoutly assert that Solomon was saved.

There are reasons drawn from indirect but positive statements, in the Bible, why we should be settled, and with comfort, in the conviction that Solomon was saved.

1. His name "Jedidiah" shows it. "And the Lord sent by the hand of Nathan the prophet and called his name Jedidiah—'Beloved of the Lord.'" Did the Lord ever call a wicked man—a lost man, by such a name? Again it says: "The Lord loved him." Does He ever quit loving? Does He not say: "My love is Eternal?" Think of God calling Judas, "Jedidiah"—or Esau or Cain "the Beloved of the Lord."

2. God made specific promises to David that He would not take His mercy from Solomon, even though he proved himself unworthy. "He shall build an house for me, and I will establish the throne of his Kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of *men,* but My mercy shall not depart from him as I took it from Saul whom I put away." This promise of II Sam. xii:16, is repeated again at greater length, where God swears to David in the 89th Psalm,—"My covenant I will not break nor alter the thing that is gone out of My lips."

3. A third reason is, the Commendations of Solomon found in the Bible *after* his death. Rehoboam is commended for walking—the first three years of his reign—in the ways of David and Solomon. Nehemiah, in the text, asserts "There was no King like Solomon who was beloved of his God."

4. A fourth reason is, that Solomon was an inspired writer. God does choose reprobates to write a Bible. Three books of the Old Testament distinctly claim to have been written by Solomon. They say so. "The Proverbs of Solomon," the words of Ecclesiastes, the son of David, King in Jerusalem." "The Song of Songs which is Solomon's."

The Higher Critics will have it that Solomon did not write the Proverbs. They do not know who did—but, any-

how, not Solomon. St. Paul quotes from the Proverbs—St. Peter quotes from the Proverbs. The Bible says Solomon wrote the Proverbs, the Higher Critics say "He did not."

As for the Song—Adeney in the Expositor's Bible—one of the rankest of these critics, says: "Who wrote the Book? The only answer that can be given is negative"—i. e., we do not know. He does not hesitate to flatly contradict the Hebrew ***Shir Hashirim asher l' Salomo.*** The Song of Songs which is Solomon's.

In Ecclesiastes, who can fail to discern the prevailing tone of sadness which indicates and emphasizes the contrition of a sinner mournfully returning from his ways? Finding everything emptiness "under the sun"—no light, hope, joy, or permanent good or salvation, save from above and beyond it—the Preacher reiterates his sad refrain of "Vanity!" The words *"Under the sun"* occur 25 times in Ecclesiastes. They are the key to the book. An equal number of times occurs the word *"Vanity."* The commentary upon the book is found in the New Testament—1 John ii:7, "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Such is Solomon's "conclusion of the whole matter" (Eccl. xii:15).

Who cannot find here, as in David's 51st Psalm, a public confession and testimony of Solomon's repentance? Besides, Solomon in the Book, *says* he wrote it.

5th. A fifth reason why we must believe that Solomon was saved is the fact that our Blessed Lord compares Himself to Solomon. Could such a parallel be possible on any other supposition? Could Christ compare Himself to Ahab, or Saul, or Jeroboam, or Nebuchadnezzar? "The Queen of Sheba," He says, "shall rise up in the judgment with this generation and shall condemn it—for she came from the uttermost parts of the earth to hear the wisdom of Solomon"—and she did rightly—she acted up to her light in her day. "And behold a Greater than Solomon is here."

"But, if Solomon was saved, why are we not told so?" One reason is, to try our faith—to see whether we will believe God in the dark.

Another reason is that the Bible does not say much about deathbeds. It does not tell us that Adam was saved—nor Noah after his drunkenness—nor Shem, nor Lot—nor Samson, nor the prophet Gad—nor Jonah—nor Barnabas after his quarrel with Paul. Does any common sense Christian doubt the salvation of these men?

Another reason, no doubt, why Solomon's recovery is left in silence and to inference is—lest men should be encouraged, by his example, to turn the doctrine of Perseverance, which is the sheet-anchor of faith, into presumption.

Once a saint, a saint forever. A real saint can never fall—i. e., fall finally away. He may fall into sin, but not into perdition. But who shall assure any man, who is living in sin, that he is a saint? or that he ever has been?—that he has not made a terrible mistake? For a man may counterfeit every grace that ever was, and men have done it. A man may pray and sing and appear like an angel, and deceive himself as well as others. Men always deceive themselves until found out. A wolf may wear the sheep's skin so plausibly that the whole Christian Church shall be taken in. He may deceive not only himself, but the very elect.

No man indulging sin however, can ever have assurance. Solomon did not have it. He walked under a cloud—Ecclesiastes shows that, while he was living "under the sun," he had no light from above—from "the Sun behind the sun." What wonder he was peevish, melancholy, pessimistic? There is but dubious light in Ecclesiastes, until you get to the last chapter. It is all—(twenty-five times repeated) *"under the sun."*

A final reason why Solomon's eternity is left in silence is, that parents may learn to trust their consecrated children in the hands of God. David prayed for Solomon. He took pains to have the Seal of God's Covenant, circumcision,—which was the same as Baptism in the Old Testament,—applied to him, but he was obliged to leave Solomon behind him, in the hour of death, and in the hands of God. Whatever Solomon might do, however, or become, God would take care of him. To that David clung—"Although my house be not so, with God," he says—"not what I wish it were—not what it ought to be, yet hath He made with me

an Everlasting Covenant, ordered in all things and *sure*—and this is all my salvation and all my desire." The final breath of David was breathed out in the line and in the spirit of the hymn—

Dear Saviour, if these lambs should stray,
From Thy secure enclosure's bound
And, lured by worldly joys away
Among the thoughtless crowd be found:

Remember still, that they are Thine,
That Thy dear Sacred Name they bear;
Think that the Seal of love Divine,
The sign of Covenant Grace they wear.

In all their erring sinful years,
Oh let them not forgotten be;
Remember all the prayers and tears
That made them consecrate to Thee.

And when these lips no more can pray,
These eyes can weep for them no more;
Turn thou their feet from folly's way
The wanderers to Thy fold restore."

Perhaps, perhaps—think of this, O baptized child of the Covenant—perhaps the fact that, in his infancy, he had been consecrated to God by pious parents, was the great thought that weighed with Solomon in turning him back to his Saviour.

DATE DUE

MAY 2 0 1982

GAYLORD

PRINTED IN U.S.A.

234.1
B622

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AUTHOR

The doctrines of grace.
TITLE

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B622 Bishop, George Sayles.
The doctrines of grace.

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